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Preface

by the Right Reverend Mgr Joseph CARDIJN

*Chaplain general to the J. O. C.*¹

GO AND TEACH...

The mission given by Christ to the Church to go and teach all nations has never before attained such a wide and deep achievement as it has today. The facilities afforded by improved technique in production, transport and education, have made it actually possible to reach the most distant masses in all continents. These same human masses, of every race and colour, are undergoing the assault of ideologies which offer them conceptions and ideals diametrically opposed to the message of Christ and the Church.

*That is why the message of Christ, so important for the Church and the whole of mankind, needs to be studied again, as much in its **substance** as in the **means** and **methods** of diffusion; for this reason also we must consider anew the **persons** and **surroundings** to whom and in which it is to be made known and which have to contribute to its realisation.*

***Its substance.** This, obviously, will never change, either in time or space; but it must be made to live and its dynamic spirit must be brought out as a victorious answer to the anguished quest of our epoch, for a solution to the fundamental problem of existence for each indi-*

¹ In the autumn of 1952, Mgr J. Cardijn flew to India; from there he went on to visit other Asiatic countries, notably Japan. He returned to Europe by way of Central America and the United States. Recently he visited Africa. All these countries, he tells us, diverse as they are, suffer from the same deep complaint: the Message of Salvation brought by Christ is not sufficiently known. Whence the pressing appeal contained in these pages, an appeal echoed by all the other contributors to this number. We are deeply grateful to Mgr Cardijn for sharing with us his great preoccupation, which no doubt our readers will make their own (Editor's note). Address of Mgr J. CARDIJN: 90, rue des Palais, Brussels, Belgium.

vidual and every nation. Catechisation will not confine itself to transmitting a collection of facts to be understood and memorised; it will also make known the call of God which exacts a personal reply from each individual soul, a living reply, an attitude and a certain standard of behaviour with regard to all men and in consideration for the needs of all men.

To teach Christianity is to teach how to live in God and in Christ; it is to teach that **God has confided to each one a mission which is his own and irreplaceable**, which is a factor in the execution of the divine plan in Creation and in the Redemption, and which contributes to the eternal and temporal happiness of the whole of mankind. To teach a person 'to believe' is to lead him to discover and to realise this mission both divine and human, which, drawing life from the divine springs (Sacraments and Liturgy) communicates it 'Semper et ubique' to the souls who need it, bringing them to the knowledge of the aim and value of their life and the discovery of all the means of grace of which they have need to attain this aim and realise this value.

Religious instruction will therefore never be simply the imparting of information, aiming at a 'repetition by heart'; it will be essentially an education, an initiation, an interior transformation, a formation. It will not bestow an exterior veneer, it will be a light and transformation of life: 'lumen ad revelationem gentium.'

Means and methods. Not simply explanations, lessons which the hearers repeat aloud or in writing, but researches, enquiries, focussing, discoveries, movements which respond and correspond to the manifestations of the divine Love. Teaching **religion** is to put the catechised in contact with the Person of Christ, with the Three Divine Persons, with the Communion of Saints, with the whole Church; it is to establish between them a vital bond, living and growing; it is to develop the divine seed deposited by the sacraments. To shape a 'believer,' is to make a respondent 'enrolled,' an apostle, a missionary, who will not be content to bury the talent in himself and for himself, but who undertakes to collaborate with Christ as a member and with the members of the Mystical Body, in the extension of His Reign "on earth as it is in Heaven," in time and in eternity. This cannot be achieved by the use of handbooks and the performance of school tasks; scholastic methods prove inadequate, and living methods must be adopted, leading to a concrete, personal and collective realisation.

Whence the religious **methods** which start with the catechised himself, his personality, mentality, milieu, so that he may discover personally, and in a group, not only Realities exterior to himself,

but Realities to which he can unite himself and give himself; Realities to which he can pledge himself; Realities, again, which will transform him and by which he will want to transform others, to make new **men, religious men**. It is this personal, interior and exterior response, which religious education will awaken if it is really going to be an **invitation**, an evangelisation, the transmission of the good news, a message of salvation.

Those called. In Christian families, it is the parents, brothers and sisters who will, from the earliest age, give the lead in the transmission and realisation of the message in the family, the neighbourhood, the parish and throughout life. The child will be brought up in an atmosphere which will enable him to carry out the commitments of his baptism as soon as possible. The parish and the school will fortify this family education by methodical training. Youth movements and organizations will make it a part of daily life.

This religious education will not end with the school period. A primary or adolescent education is not enough in the world of today, where everything in life and its surroundings, queries and often contradicts the Christian conception of life and of the world. Everywhere and for everyone an 'adult' religious formation ought to be provided, which will take young people as they leave school and train them for their mission in life, teach them to adapt themselves to their surroundings, prepare them for the problems they will encounter and make them familiar with the institutions which govern human society.

This religious formation of adults cannot be given by rote, in a vague and general manner; it must be adapted to persons, conditions and milieux in order to transform them. The **adult religious transformation** will result in the growth of the lay apostolate, without which the Church can never fulfil its mission of evangelisation. As the Holy Father said to the Sacred College: "The faithful, and especially the **laity**, are in the front line of the Church's life; by **them**, the Church is the vital principle of human society. In consequence it is they, and **they above all** who should be extremely conscious, not only that they belong to the Church, but that they are the Church, that is to say, the Community of the faithful on earth under the leadership of their common head, the Pope, and the bishops in communion with him. They are the Church..."¹

¹ See *Documentation Catholique*, 17th March, 1946. The whole allocution should be studied and the religious formation which it suggests put into practice.

ALL NATIONS

Fas est ab hoste doceri... The Church finds herself today faced with a false missionary movement which takes men at the earliest age, brings them up during infancy and adolescence, turns them into fanatics during their youth and maturity and puts before them a mission in life; a 'false messianism' which fills them with enthusiasm for the liberation of all the oppressed and for the conquest of the world.

Christ's mission which He gave to His disciples, and through them to all men, is not only the only one which can bring a true liberation, but it answers infinitely better to the world's expectation today; it is far more dynamic and creative of enthusiasm. The question is to find the teachers, priests, religious and laity who are capable of diffusing it and carrying it to mankind.

May the Holy Spirit arouse and multiply vocations for preaching the Gospel! May the Blessed Virgin Mary obtain for them her faith, her perseverance and the total gift of themselves to extend to all races and all nations the Kingdom of her divine Son in souls, in hearts, and in every human institution!

Saint Francis Xavier, Catechist

by John HOFINGER, S. J.

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Centre for Missionary Catechesis at Formosa*¹

The fourth centenary of the death of St. Francis Xavier was celebrated on the 3rd December, 1952. On that occasion, innumerable pamphlets and articles acclaimed him as the model Catholic missionary and the great pioneer of Christian preaching, but the exceptional importance of his catechetical work was less frequently pointed out. And yet, missionary catechesis was the soul of his preaching. The historical sources which we possess, especially his own letters, reveal him as an outstandingly devoted and popular catechist, a capable promoter and organizer of missionary catechesis as well as a catechetical writer.

I. THE CATECHIST

St. Francis Xavier's missionary apostolate in India began with dramatic catechetical action. In his first letter from Goa, which is full of apostolic joy, he describes the beginning of his missionary activities. This town, capital of the Portuguese colonial empire, was to become the base and the centre of still more widespread missionary activity. There were already numbers of Portuguese and native Christians in Goa, but the former did not practise their religion, and the latter, although they had been baptised, were not fervent at all. As soon as he arrived Francis Xavier began to teach the catechism to the children and then to the adult native Christians, who nearly all possessed some knowledge of Portuguese. Day

¹ See the biographical notice in *Lumen Vitae*, V (1950), p. 264. — Present address: Bellarmine College, Box 143, Baguio, Philippine Islands (Editor's note).

after day, he was to be seen in the streets of the town, ringing a handbell to attract attention, and in a loud voice inviting the Christians to send their children to the catechism. The children flocked to him and their confidence was gained at once. Often more than 300 followed him to the church of St. Mary, where he taught them to pray and explained the Creed and the Commandments to them. Soon the church became quite inadequate for the purpose and Xavier had to organize classes in other ones as well. He himself was forced to admit that results surpassed even his most sanguine hopes. Even the civil Authorities came forward to thank him officially for the great influence for good which he was exercising over all these waifs and strays.

On Sunday afternoons Xavier assembled the adult native Christians, who were at work all the week, and taught them the chief truths of the Faith.

The main plan of his catechetical method appears to have been decided upon from the first months of his Indian apostolate; later, he always used it himself and recommended it to his assistants. Even during his early days at Goa he was a past master in the art of concentrating his teaching and adapting it to catechumens, the basic text used being that of John Barros (1496-1570). This book had been published at Lisbon just before Xavier's departure for the East and he took it to India with him. It was not a catechism in the usual sense of the word, but a short compendium of the lessons used in catechesis (the Creed, etc.) and the prayers in common use. It is worth noting that at Goa Xavier only explained those parts of this catechism which seemed to him to be essential.

Having regard to the primitive conditions obtaining there, the Saint evidently had to satisfy himself with a very simple form of teaching: the matter to be memorised was reduced to a few fundamental subjects to which was added the prayers of the 'catechism.' These were repeated by all the children together in a loud singsong voice so that they could be memorised more easily. When writers of the day mention this singing of the catechism, they are referring to the actual text. The children thoroughly enjoyed it and even the Mohammedans were impressed when they heard the voices echoing through the streets.

The catechesis consisted of a simple explanation of the points to be learnt. It is extremely encouraging for us to see how Xavier gives pride of place to the Apostles' Creed and insists on prayer. The lessons begin with the acts of Faith, Hope and Charity and end with the Confiteor and a prayer to the Blessed Virgin.

The essential formulae were not to be recited mechanically; the

Saint wanted his catechumens to be really conscious of their spiritual riches and to be in a position to make full use of them in their prayers. After each article of the Creed, the catechist asks those present if they really believe in it, and the people acquiesce joyfully and recite a short prayer to obtain the grace to remain true to the Faith. In the same way, after each of the Commandments the catechumens are asked whether they are resolved to observe it and having affirmed their fidelity a prayer is then recited. It is a pity that this dramatised recitation of the catechism has not been sufficiently appreciated and has now fallen into disuse, instead of being continued and adapted to changing conditions.

As far as circumstances permitted Xavier exacted that Christian principles should be thoroughly taught. In 1548 he stipulated that in Malacca the commentary on the Apostles' Creed which he had composed, should be explained in the course of a year by means of twenty words, that is, two or three sentences, a day.

At Goa and in the places where he lived later, he was chiefly concerned with catechesis : on the Fishery Coast (1452-44), at Malacca (1545), in the Moluccas (1547), and finally in Japan (1549-50). He often gave lessons twice a day, so as to be able to explain the principal Christian truths in a relatively short time. The extremely difficult and varied languages of his catechumens proved a great obstacle, but his apostolic zeal enabled him to surmount it. He does not appear to have had a gift for languages and when necessary did not hesitate to learn the catechism by heart in a tongue unknown to him, so that at least he could recite it to his hearers. In such a case, it was no longer a question of really explaining the catechism but simply of doing what he could.

In spite of his imperfect knowledge of languages, the Saint, like all great catechists, seems to have had a special attraction for children and knew how to communicate his own enthusiasm to them. His greatest success in this connection was on the Fishery Coast from 1542 to 1544, where he devoted himself to his catechumens more than he was able to do later on. He found the children in these parts intelligent, and tells us himself that they would not let him eat until he had first taught them the elementary prayers. These children whom Xavier instructed became faithful apostles and he sent them to sing the catechism to their families and friends who were out of his own reach. With a holy zeal which threatened to deteriorate into fanaticism, they threw themselves upon the domestic idols and broke them to pieces. The Saint was devoted to his little apostles and years afterwards we find him recommending himself earnestly to their prayers.

He was not afraid to make them the instruments for his miraculous powers, sending them to the bedside of the sick, and he himself writes of cures worked by God on these occasions.

Perhaps Xavier, to his great regret, was not able later on to give so much time to direct missionary catechesis, still his fundamental attitude remained unchanged. In a letter to St. Ignatius (1545) he writes that the chief duty of the missionary is to go about the country, administering baptism everywhere and teaching the catechism.

II. ORGANIZATION

Francis Xavier was already by his example arousing other apostles to zeal for the catechesis in the rapidly growing mission in the Far East. As their superior, the Saint had to guide his confrères in their work and he made a point of constantly reminding them of the importance of a persevering and solid catechesis to be extended to all the stations under his authority. He thus became the great promoter and organizer of missionary catechesis in the modern history of the Missions.

His letters abound in passages encouraging his assistants to keep up their catechesis and even urging them to it. The most telling letters on this subject are those to his helper Mancias, who was his successor on the Fishery Coast. He expressly refers to his own example ; Mancias must, after his example, continually go about the country baptising the children and teaching them Christian doctrine.

The saint expects the missionaries to teach the catechism every day ; not even the superiors are to be exempted from this task. In a categorical statement written in his own hand, he recommends the too haughty Gomez, rector at Goa, to teach the catechism, not only occasionally, but regularly at fixed hours, and always in the same place. Having exercised his talent for oratory by preaching in the morning on Sundays and Feast days, he must explain the catechism in the afternoon to the slaves and children in the cathedral itself, and this in a language which they understand, that is to say, the simplified and corrupt Portuguese spoken by the natives. The Saint gives the same instructions to the Father Rector Barzeus before the latter's departure for Ormuz : he is to undertake humble tasks like the teaching of the catechism to the Portuguese children, slaves and adult native Christians. One hour before the lesson either he or his companion are to go through the

streets of the town ringing a bell to call together the children and people. This is not simply an exercise in Christian humility, but an indication of the importance of the regular and universal teaching of the catechism.

Francis Xavier wished his brethren to excel in this most necessary apostolate which is the reason why, in 1549, when there were several Jesuits working in Goa, we find him asking them to give daily religious instruction whenever possible in all the town churches. On Sundays the story of a saint's life could be told instead of the usual catechism lesson. Only three weeks before his death he gives Father Perez at Malacca the formal order to abandon that ungrateful city, but Br. Bernard can stay on so as to continue the catechesis.

Xavier was perfectly aware of the fact that there were not enough Jesuits to carry out this catechism teaching and he tried to obtain secular priests for the task. On leaving Cernate, he begged the resident secular priest to continue with the work and to give a religious instruction every day ; this he promised to do.

From the beginning the Saint understood the need for lay catechists to assist the missionaries, and two years after his arrival they seem to be firmly established, while he is still working on the Fishery Coast. The matter is dealt with in a series of letters written in 1544. Xavier insists on the importance of their collaboration, describes and sets limits to their functions, exhorts his colleague Mancias to help, encourage and guide them. The realism and social sense of the saint comes out specially here in his solicitude that they should be adequately paid ; the first substantial gift that he mentions receiving was used for their support. It was 4,000 fanons provided by the government as an annual subsidy for his missionary work. He does not fear to claim for them the 400 pardaos which the paravas of the Queen of Portugal subscribed as the tribute called ' of the train. ' The most precious ' train, ' as he remarks, are the children saved for Heaven. Mancias received instructions from him to pay the schoolmasters in advance when visiting the villages and to increase the sum if they had worked well at their important task. He also required great care to be taken in the selection of these masters. A school was to be established in every village and the children taught there daily. Obviously this could only have been very primitive teaching in the form of ' prayer-schools, ' in which elementary ideas of religion were taught in a simple way.

The Saint wished his catechists, whether Jesuit or lay, to make use of a uniform method and it was for this purpose that, in 1545,

three years after his arrival in India, he published the *Instructio pro catechistis S. J.* in which he described his method of teaching the catechism and gave it as a rule to his helpers. Owing to the difficulties of the early days and his assistants' lack of training and catechetical experience, it can be understood why he insisted on the use of as simple and uniform a method as possible.

By throwing his lay catechists immediately into effective work on a vast scale, Francis Xavier rendered the greatest possible service to missionary catechesis. As chief superior of the mission and acknowledged missionary guide to the young Society of Jesus, he victoriously pleaded the cause of this catechesis and pointed out the path it was to follow. His catechetical writings were a valuable contribution towards this.

III. THE WRITER

With the exception of his very numerous letters, Francis Xavier only left a few modest catechetical writings, entirely practical in scope. None of these were printed during his lifetime, and this is understandable for Goa and the other Portuguese colonies in India had no printing presses at that time and the people had to be content with manuscript copies.

Xavier's first catechetical work was the *Little Catechism*, composed either during the voyage or immediately after he arrived in India. John Barros' catechism was his model, but he did not reproduce it slavishly. Of the eighteen lessons he only used the principal ones, adding an invocation to the Blessed Trinity, prayers for obtaining the grace to keep the Commandments with another prayer for the remission of sins. In the *Confiteor* after the names of SS. Peter and Paul he inserted the name of St. Thomas, the Apostle especially honoured in India. He purposely repeated the word 'Credo' after each article of the Creed, hoping that in this way belief in each of the fundamental dogmas would be more effectively emphasised. By this slight change, he also adapted the principal catechetical formulae to his own pedagogical method as described above.

Originally, St. Francis' Catechism contained 17 short lessons, all of them with the exception of the Decalogue and the three Theological Virtues being really prayers. The Decalogue itself was bound up in a prayer, seeing that it was explained in the way Xavier did teach in a prayerful setting. In the same way, the theolo-

gical virtues were taught closely linked with prayers, the explanation of each beginning with an act of that virtue. For Xavier, missionary catechesis is essentially an education in Christian prayer, and this is clearly demonstrated by the *Little Catechism*.

The *Little Catechism* was enlarged later, still based on the Barros' model. A short profession of faith in the Blessed Trinity was added by Xavier, with a promise to live in this Faith until death. It is to be noted that this later Catechism, although so brief, contains in addition to the Apostles' Creed, two Trinitarian formulae, a manifest proof of the importance attached by Xavier to the mystery of the Blessed Trinity in missionary catechesis.

This Catechism was first sent out in manuscript form and in 1544 the Saint gave orders that a copy should be kept in every Christian community. When in 1556, four years after the death of Xavier, Goa obtained a printing press, the Catechism was at once printed and appeared in the following year.

We have already spoken of the *Instructio pro Catechistis S. J.* (1545). It was written in order to ensure uniformity of missionary catechesis during its difficult beginnings and it explained exactly the method of teaching used by the Saint.

In the following year, 1546, at Cernate, he composed his most important catechetical work, the '*Declaratio*,' a lesson based on the Apostles' Creed. This is one of the best of its kind which exists. The aim of the Saint was to provide a model missionary catechesis for his co-workers. He had always given place of honour among the chief formulae to the Apostles' Creed, and he writes on the 15th January 1544 that he has it recited more often than the other prayers. He now felt urged to provide a commentary on it for his assistants and catechumens. His exposition is striking for its depth and dogmatic richness, united at the same time to great simplicity of treatment; the same may be said of the narrative form employed, which makes use preferably of the biblico-historical element and teaches the fundamental truths in the course of the narrative; the whole radiates religious fervour and realism.

The Saint was very much aware of the importance of this model catechesis and often had it copied and translated, ordering it to be read publicly in the Christian communities. In 1552 he gave instructions that the *Declaratio* was to be taught at the same time as the catechism in all Indian stations. To make the text easier to learn, he arranged it for singing and enriched it with a number of different tunes.

In spite of the value which he set on this catechesis, the Saint left it unfinished, only dealing with the first seven articles of the

Creed. It was completed by others after his death and printed at Goa in 1557 at the same time as the Catechism.

Finally, St. Francis Xavier composed a book of catechesis and asceticism called *Ordo Christianus* (1548), chiefly destined, it would seem, for persons under his spiritual direction who required written help. The *Ordo Christianus* is a short introduction to prayer and the Christian life in conformity with his Catechism. The Saint shows how to pray and live the catechism practically. This indicates how far the teaching of the catechism had permeated Xavier's sacerdotal activity and how much he wished to orientate this teaching entirely towards Christian prayer, a Christian life even going as far as Christian perfection. In spite of the numerous changes which have taken place in mission work, this seems nevertheless to be the fundamental orientation which the great missionary's example should give to our modern missionary catechesis.

Some Great Tasks
Facing Religious Education

Missionary Catechesis in Mission Lands and Dechristianized Regions

Its nature and characteristics

by John HOFINGER, S. J.,
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Christian preaching is subject to the same theological and didactic principles, whether it concerns the preaching of the Word of God to children in a profoundly Christian atmosphere, or the instruction of adults in preparation for baptism in a pagan land. It would be harmful to missionary catechesis to exaggerate its peculiarities as though everything were different in the mission countries. Some would conclude in consequence that the missionary could be indifferent, up to a certain point, to the progress of catechesis in Christian lands, because of the difference in conditions reigning there. We have actually heard this argument put forward and it would seem to spring from the fact that in many places missionary catechetical instruction is only slowly and inadequately being brought into line with modern methods. We wish to state from the outset, that the results achieved by the catechesis of today are just as useful for missionary work, provided that they are adapted to the particular conditions prevailing for the preaching of the Faith in Mission countries.

The present article will, by its very nature, deal with the principal characteristics of this dissemination of the Faith in Mission countries and will show the consequences which result for missionary catechesis. Is it necessary to add that, if we chiefly have in view the territories confided to the Congregation of Propaganda, and usually

¹ The German text of this article has appeared simultaneously (1953, 4) in *Neue Zeitschrift f. Missionswissenschaft*.

called 'Missions,' we are also thinking of those regions which are either very imperfectly christianised or actually dechristianised? To these latter the following considerations are, to a great extent, equally applicable.

I. MISSIONARY CATECHESIS : THE INSTRUCTION OF 'THOSE OUTSIDE'

I. Knowledge of the milieu.

Strictly speaking, missionary catechesis is addressed to 'those outside' — to the pagans, to those who ask for baptism, who come from another conception of the world and must be initiated painfully into Christian ideas. The catechist must therefore know exactly where to start his instruction. He must be thoroughly acquainted with the religious ideas and views of the world familiar to his catechumens, what points of contact they have with the Christian religion, and he must grasp the particular difficulties which certain mentalities find in understanding the doctrine of Christ. Hence, especially for the foreigner, the duty of carefully studying the religious conceptions of the people of the country.

This study, which in no way requires professional training, should be made prior to the actual undertaking of apostolic work and should provide the catechist with a collection of data for practical use in the future. Among this data, place should be found for ideas concerning the religious peculiarities of the people concerned and an exact formulation of the Missionary catechetical problems which follow. The young missionary will in this way exercise his powers of observation in readiness for his future apostolate among the pagans.

This introduction to the ideas of the people among whom he will work is best made while the missionary is studying the languages of the country. If undertaken before his arrival, such teaching runs the risk of remaining theoretical and generalised, lacking the intuitive elements which come from being in the place itself. The receptive spirit of the young missionary newly arrived is very favourable to this education.

We do not in any way recommend a form of missionary catechesis which is out of date and debatable. The study of the religious ideas of a country should not be encumbered with polemics. Certainly, one of the tasks of catechesis is to show the transcendence of the

Christian religion over others, in particular over that formerly professed by the people catechised. But that will chiefly come about from proofs, adapted to the mentality of the catechumen, establishing the religious and moral standards of the Christian religion. The absolute transcendence of Christianity does not require that everything pagan should be looked upon as absurd and superstitious. Why should not the missionary point out that the pagans themselves have certain notions of religion which are fundamentally correct but inaccurately expressed, and associated with unfortunate errors ?

It is true that catechesis should expose pagan superstition in order to combat it and to distinguish clearly the Christian mentality from the pagan. Certain points of doctrine require a more detailed exposition in view of the gross errors to be dealt with. Nevertheless, the positive teaching of Christian doctrine should come first, and not apologetics and polemics. However, it is not detrimental to the normal procedure to begin the formal instruction of catechumens with the proofs for the existence of God, presented in a convincing and religious way, particularly in relation to the doctrine of creation. Such a procedure will be all the more necessary in countries contaminated by atheistic communist propaganda and according to circumstances, it will be necessary to dwell upon God's existence, in face of modern unbelief, or on the unity of God in face of pagan polytheism.

Knowledge of the *religious milieu* is also necessary for missionary catechesis and this taken in its broad sense, that is to say, that given to all Christians living in Mission countries. Continual contact with unbelievers certainly brings with it a number of dangers which the catechist must endeavour to eliminate by his teaching. He will certainly be able to find many points of similarity in the mentality and customs of the pagan population which can serve to introduce Christian ideas among them.

The articles which follow will help the reader to discover this type of link, as also the obstacles which exist, both of which the priest or catechist will meet in divers fields of action : China, Japan, Hindu intellectuals or mohammedan populations, etc.

2. *Knowledge of psychology.*

No less necessary than knowledge of the milieu is *adaptation to the psychology* of the natives, an adaptation which will display itself in the missionary's behaviour towards both Christians and pagans. This does not come without effort, reflection and goodwill. It is a fact that among the missionaries who leave their own count-

ries to spread the Kingdom of God, the dominant type to be found is that of the strongwilled, active and devoted man. It is a type which, in spite of evident goodwill, does not adapt itself easily, being too eager for action and too little given to reflection. This is the reason why the lessons of an experienced and widely informed master are as necessary in the Mission countries as at home. His teaching will deal with the divers missionary and native psychologies and the repercussions of this diversity on the religious formation of the new Christians.

All this will serve to show how missionary catechesis, considered as the Christian instruction of 'those who think otherwise,' requires a great deal of understanding, sympathy and devotion.

II. MISSIONARY CATECHESIS, BASIC RELIGIOUS INSTRUCTION

Missionary catechesis, directed to 'those outside,' to unbelievers, must not satisfy itself with breaking the charm of paganism and unbelief; it must lay the foundations of a new life in Christ. St. Paul himself looked upon his missionary catechesis in this light (*I Cor.* IV, 15; *Gal.* IV, 19). It is a proved fact that the first religious instruction, which is usually given by the mother, often has a decisive influence on the whole of the religious formation. The same holds good in the missionary apostolate: the first religious instructions play a preponderant part in the formation and perseverance of new Christians. It is very difficult later on, to remedy preliminary teaching which has been diffuse, confused, superficial, or not understood by the catechumen. Many lapses are to be attributed to this. The lapsed are unfortunately not lacking in many regions and every missionary knows what an obstacle they constitute to the spread of Christianity.

Missionary catechesis is fundamental in a still wider and deeper sense. While training new Christians individually, it has at the same time to sow Christianity in the midst of the whole population. Looked at in this light, first lessons take on a capital importance for the future. Mistakes in catechesis committed during the foundation of a mission and in the early stages of its growth, have to be paid for later when it is much more difficult to rectify them. The secular history of the missions is witness to this. Are not many Christian peoples still suffering from mistakes made at the time of their conversion centuries ago? In this perspective, not only missionary catechesis in its strict sense, but religious instruction

of the Christians in the Mission countries, becomes of fundamental importance. The missionary apostolate aims less at the multiplication of the number of Christians than at well rooting Christianity in the first members of the mission. In this way the faith and the life of those faithful Christians serve as a solid base for future generations.

Only a well planned catechesis can arrive at this. The first initiation of a whole people into the Christian Spirit should take as its motto: "Non multa, sed multum." In the teaching given, in sermons, on all occasions, religious essentials must be insisted upon. Hence the necessity for a very judicious choice of the subject matter and of a solid catechesis which presents, arranges, clearly illustrates the fundamental Christian truths, and then proceeds to build the life of believers on them.

Although the initial instructions call for something very simple and easy, still the essential truths should be thoroughly explained and anchored in the Christian's spiritual life. A thorough and clear explanation will both make known the dogmas of our Faith¹ and help the catechumen to live them with ease. The order and distribution of the matter is of great importance. A well conceived plan will bring out the principal doctrinal idea, placing it in the centre of all its teaching: the other truths will derive light and life from this.²

¹ J. HOFINGER's book, *Nuntius Noster seu themata principalia praedicationis christianae*, Tientsin, 1946 (in Latin and Chinese) attempts to set out the elements of Christianity with a view to missionary catechesis for adults, in thirty lessons and according to psychological methods. This work also insists on the importance of bringing out the essential idea of the Christian Good News and the cohesion of its fundamental teaching. The author also attempts to prove that by a strict choice of matter, the substance of our religion can to a certain extent be adequately given in thirty lessons.

² On the important question of the correct order of the matter to be taught, see the articles by J. HOFINGER, S. J., in *Lumen Vitae*, vol. II (1947), pp. 719-740, and vol. V (1950), pp. 277-294. In the first article, the author analyses the essential elements of the 'Good News' and suggests the division into 1) the eternal love of God, the Creed, the Sacraments, 2) the response of our love, prayers, sacraments. The second article is an outline of the whole of the matter for religious instruction.

III. MISSIONARY CATECHESIS AS THE CHRISTIAN'S ARMOUR AGAINST THE OPPOSITION AND INFLUENCE OF PAGANISM

When the Gospel is first preached in a country where it is a question of solidly establishing Christianity, the Christians form and will continue to form, perhaps for centuries, a small minority often hardly to be noticed among their compatriots. Fervent Christians are very different from their unbelieving neighbours and this alone is the first cause of opposition. In addition, they present their doctrine as being the only true one, their life as the only one worthy of being lived. Unbelievers of all times have been irritated by this, and their opposition to budding and growing Christianity is stimulated by it. Without always having to undergo actual martyrdom, Christians need heroic courage to support the humiliations, misunderstandings, suspicion, marks of pity and contempt to which they are subjected in public life as well as in their home circles.

The danger is not diminished if the opposition and persecution, whether open or hidden, gives place to a reasonable toleration. Often it increases, for the greatest danger for Christians is not the antagonism of unbelievers but rather their own surroundings, the mentality and conception of the pagan way of living which they breathe in with the air of their own country.

Catechesis can only attain its aim by educating catechumens in a strong and generous Christianity, conscious of its incomparable grandeur, and ready to sacrifice everything in order to keep its own standards intact. These standards must be well emphasised, so as to be not only known in theory but lived fervently. The teaching must therefore not stop at mere mechanical memorisation, nor must it be given solely for the cultivation of the intelligence. To convince the mind of the truth of the Catholic religion is a good thing but, above all, hearts must be won from the outset. The Christians in our Missions should be able to experience and appreciate the riches, happiness and peace of a true Christian life.

It is for this reason that missionary catechesis should make use of modern methods; for these methods, aiming at a harmonious and total formation of the Christian, are addressed with an equal efficacy to the mind, heart and will of the catechumen; doctrine is made real by pictures or practical narrative, the foundations of our beliefs are firmly established, and above all appreciated, and so

lived. It is to be regretted that the out of date catechetical method confined to the analysis of the catechism text is still made use of in the Missions.¹ Having regard to the way in which history is made, the active method should be substituted without delay. Christian standards ought to be taught practically and experimentally and this necessitates close contact with the *liturgical movement*. The Christian thus practises his religion by means of intelligent participation in the Church's worship and is able to make good use of its treasures which are so full of dignity, riches and happiness. He also grows in communal Christian knowledge, so necessary in the pagan diaspora, and feels himself to be a member of the universal community of the true servants of God, intimately united to the Church Triumphant even if he suffers through living in a pagan atmosphere which overwhelms him and seems to triumph.

Theoretical religious instruction, too little in touch with life, would be particularly harmful in Mission countries, where souls have to be awakened to the Christian way of life, educated and perfected in it and this, without the help of Christian surroundings. The numerous religious activities in a Christian country compensate to a great extent for any lack of vitality in the teaching. Thus in the Middle Ages, a time of profound faith, the serious shortcomings in religious teaching did not have the harmful repercussions which they would have in our dechristianised society.

The formation of resolute and fervent Christians in the Mission countries as elsewhere depends on enlightened knowledge and a great love for Christian values. It is not sufficient to be always talking of making sacrifices; one must know how to present Christianity and its standards in such a way that they appear to be worth such sacrifices. Emphasis must also be placed on the need for a total self-dedication if the supreme heights of Christianity are to be reached. The Christian will be encouraged to exercise himself bravely in this self-oblation by the daily practice of his Faith and by uniting himself to the Eucharistic Sacrifice, source and perfection of the whole spirit of Christian sacrifice.

¹ See on this subject the details given by J. THAUREN, S. V. D., in *Religiöse Unterweisung in der Heidenländern*, Wien, 1935. Since then there has been a tendency towards favouring explanatory narrative, but it cannot be said that this is the case everywhere.

IV. MISSIONARY CATECHESIS AN EDUCATION FOR THE APOSTOLATE

In Mission countries the point at issue is that of gaining whole populations for Christ ; Christians must not only be immunised against the pagan atmosphere in which they live but must also become apostles. Most of the missionaries are already so fully occupied by the instruction and guidance of their Christians that they have but little time left for an apostolate among the pagans. Besides, even if they were to give themselves up entirely to the work of conversion, missionaries in most cases would not meet with more than a partial success if their labours were not supplemented throughout by the laity.

The recruiting of Christians for this apostolate has not perhaps, as yet, met with the same success everywhere. Nevertheless, a true missionary catechesis cannot dispense with making the rank and file Christians into heralds of the apostolate among the pagans and initiators of a great conversion movement. How foreign the Christian spirit still is to a community is shown by its lack of this apostolic zeal, which should be looked upon as the thermometer of the Christian Faith.

In order to inspire his Christians with this eagerness for the apostolate, the missionary often treats it *ex professo* ; but the experienced catechist is aware that these lessons are not of much use if the presentation of the Good News itself does not arouse the sense of apostolate.

The zealous catechist will speak from his heart and bring out the missionary aspect of each doctrinal point : Heaven, Hell, the Church, the Sacraments, our Lady, the Guardian Angels. When teaching Christian morality he will frequently recall the grave responsibility of Christians towards pagans, who pay more attention to the acts of believers than to their words. Is not the worth of our religion proved by the life we lead ? Is it not our charity to all, faithful and unbelievers, which reveals that Christianity is the religion of truly universal love ?

To these exhortations should be added practical directions for awakening the interest of pagan friends and relations and gradually winning them over to Catholicism. Young people and children should be especially encouraged and educated for this apostolate. They should be made to give an account of all that they undertake, but rash zeal must not be allowed, for in the end everything depends on the mercy of God.

V. MISSIONARY CATECHESIS WITH A SIMPLIFIED METHOD

We have up to now dealt with those distinctive characteristics of missionary catechesis which come from the very nature of the 'missionary' transmission of the Gospel message. Most of the time, however, this catechesis has to contend with unfavourable exterior circumstances and it is often addressed to adolescents and adults who are very primitive and without any appreciable schooling. The time available for giving the instructions is also very limited and the teaching in the Mission schools is handicapped by the irregular attendance, the insufficient training of the catechists, the primitive arrangement of the schools (often only one class for pupils of all ages), and the lack of didactic material.

All these circumstances make it necessary for the catechesis to be as simple as possible without sacrificing efficiency. One method which is suitable to the pupils' capabilities and can easily be learnt by the catechists, is that of narration, or the explanation of a picture. The catechists must be taught this very thoroughly and they ought even to acquire a certain virtuosity. Native catechists are very well suited to this work, but their training must be carefully carried out and followed up by fatherly direction and by further lessons to perfect their knowledge.¹

In many Missions too little care has been taken with this training of good catechists, yet surely too much trouble can never be taken over it considering the fundamental part which the teaching of the catechism plays in the evangelization of the country and the unfavourable conditions with which catechists have to contend. The true cause of this negligence is not so much the lack of funds as that many young missionaries are themselves inadequately trained in catechesis and therefore do not realize what such training ought to involve. For the same reason, they do not grasp the importance of securing suitable material. A poor Mission school cannot be expected to possess the modern equipment which a

¹ They should thoroughly grasp what this method entails and not think that it is only a matter of telling an interesting story. This process begins with the explanation about or commentary on a picture, pointing out the Christian truth contained in it, then comes the reference to the Catechism text, and the art and secret of the method lies in making this latter understood. The catechist who is a fluent speaker will have some trouble in keeping his exposition to the doctrinal point, but he must be taught to do so.

town school can boast of, but missionary catechesis ought to be provided with the most necessary pictures. Too often the poorer catechists are lacking in even the most elementary material.

Books on the simple and intuitive method are also required, for if the professional catechist, and even the young missionary, do not possess carefully drawn-up schemes to help them in the choice, order and exposition of the subject matter, the merely average catechist will certainly be in difficulties. Translations of foreign manuals are not enough, for they presuppose other pedagogic conditions. They are very useful for catechists who are already trained, but as a general rule are more of a hindrance than a help to the beginner. Even in the compiling of a catechism the particular conditions prevailing in the country to be evangelized must be taken into consideration.

All this goes to prove the need for the young missionary to receive a catechetical training which will enable him, not only to give his catechists model instructions, but also to keep a watch on their work and to train them as auxiliaries to fervent Christians. He ought to be well acquainted with the methods of family catechesis so as to be able to draw Christian parents into the teaching.¹

Many of the opinions expressed in this article are still wisheda for ideal rather than a reality in many Mission countries. Generally speaking, missionary catechesis has taken too little notice of its own characteristics. The everpresent anxiety caused by the dearth of missionaries is a reason for this, for it disguises the need for the training of specialists in missionary catechesis. Watch is not kept on the progress made by other countries in this direction and no attempt is made to acquire and to utilize the results of modern catechesis. Its virtues and characteristics remain unknown, although they would greatly benefit other apostolates besides those of the foreign missionary. At the present time, as the rifts in modern thought become more accentuated and the return to paganism in so-called Christian countries more apparent, so much the more should the transmission of the Christian message in these countries be inspired by the spirit that animates the Mission lands and the rules that prevail in these countries.

¹ The disastrous situation of the Chinese missions today is a proof of the dire results which come from concentrating on the schools to the neglect of this family catechesis. See J. HOFINGER, S. J., *Die katechetische Situation in China vor und nach 1949*, in *Missionswissenschaft und Religionswissenschaft*, 1952, pp. 82-99.

The Negro Apostolate in the United States

by John LAFARGE, S. J.

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Each year the Catholic Church in the United States shows an increasing solicitude for the conversion of the American Negro. This solicitude is officially expressed in the annual report of the Commission for Catholic Missions Among the Colored People and Indians, under the direction of the American Hierarchy. According to the 1952 report, the Negro population of the United States, as reported by the last federal census (taken every ten years), increased 15.9 per cent during the past ten years. The increase in Catholic Negroes was far greater ; this was 52.5 per cent during the decade between the two last federal censuses. This increase, three times the natural increase, means that for every new member that the Church has gained by an additional birth, two others have been gained by conversion. The total of Catholic Negroes in the States is estimated (conservatively) at 410,000.

By the latest count, 640 priests are engaged exclusively in work for the Negroes in the United States, and 1,894 Sisters, of whom 450 are themselves colored (members of the three Negro congregations, the Oblate Sisters of Providence, founded in 1829 ; the Sisters of the Holy Family, 1842 ; and the Franciscan Handmaids of Mary, 1912).

¹ Born in 1880, Fr. John LAFARGE, S. J., is a B. A. of Harvard University, former pupil of the Theological Faculty at Innsbruck. Ordained priest in 1905, he worked in the Jesuit Missions in Southern Maryland. Since 1926 he has been on the staff of the magazine *America* as editor or director (1944-1948). He is one of the founders of the "Catholic Interracial Council" (New York City) and a member of the American Academy of Arts and Sciences. He has numerous publications to his name, both articles and books, notably *The Race Question and the Negro*, New York, Longmans, 1943, which has run into several editions. — Address : America Press, 329, West 108th Street, New York 25, U. S. A. (Editor's Note).

It is a temptation to be content with recounting stories of great devotion on the part of priests and religious who labor for the conversion of the Negro, as well as the fine response to their efforts and the many interesting, appealing human interest factors in the case. Yet the more analytic treatment of *Lumen Vitae* requires some discussion of the complexity of the question and a realistic appraisal of some obstacles to the apostolate.

I. THE APOSTOLATE

The expression ' Negro Apostolate ' sounds simple enough. The stereotype picture of the Negro in the popular mind is fairly uniform. Indeed in early days the Negro apostolate was conducted on a more or less simple basis : it was concerned with a mass of quite neglected people who with hardly any exceptions were culturally and economically depressed. Today the question is by no means so simple. The meaning of the word Negro itself in the United States is quite different from that in other countries. An American considers anybody with a perceptible or known degree of African descent as a member of the Negro group, which traditionally is sharply defined from the white group. The Negro group is constituted rather by human estimation than by any true biological coherence.

The apostolate itself means many things both as to persons and as to activities.

In the main the Negro apostolate has been, and still is, directed to the masses of the Negro people, the majority of whom are culturally backward and economically depressed. Nevertheless, as the number of educated and prosperous Negroes increases, the apostolate cannot escape considering them as well.

Negroes are found in very widely different milieux and situations in the United States. In some cases the missionary starts work from scratch among non-Catholic Negroes who themselves are immersed in a highly prejudiced white Protestant population. In many instances priests of the various communities working for the Negroes in this country, such as the Fathers of the Society of St. Joseph (Josephite Fathers) and the Missionary Servants of the Blessed Trinity, start schools in locations where all the pupils without exception are non-Catholic. In other cases, work for the Negro proceeds in regions where the Catholic Church is already

organized and recognized as an important factor in the general community.

In some instances the apostolate functions in old and settled communities in the country where customs of race segregation have thoroughly crystalized. Elsewhere the apostolate is directed to Negroes in new communities where rapid changes are taking place, where the Negro population itself is composed of migrants from the South or in some cases from the British West Indies.

It will be easy to multiply these variations, but they suffice to show that the term ' Negro Apostolate ' takes on a very different form according to different sections of the country. In many of the northern cities it is simply a question of the priest devoting special pastoral care to people who have migrated into his parish from other parts of the States.

Encouraging as is the progress of the Negro apostolate if we consider the number of conversions absolutely — some twenty-eight annually to each priest engaged in the Negro missions — the total picture remains far below what one would expect as the result of sixty-seven years of labor since, in 1884, the Third Plenary Council of Baltimore initiated an organized national effort to this effect. The dream of a great mass conversion of the American Negroes to the Catholic faith has never been realized, not even of the 8,000,000 ' unchurched, ' who lack affiliation with any known religious body. The conversion of the American Negro remains still *pêche à la ligne*, the work of the individual priest with the individual inquirer, and any exultation over progress is always checked by the rude reality of the enormous leakage from the Church that occurs among the Catholic Negroes. This leakage is furthered by the immense amount of domestic migration that has taken place among the American Negroes : a million and a quarter Negroes have left the Southern States, their traditional habitat, for other parts of the Union in the past decade.

II. OBSTACLES TO CONVERSION

What are the obstacles to such a mass conversion ? Without attempting any elaborate analysis, let me mention a couple of major obstacles which, I think, are not so well understood in other countries. When these obstacles are considered, it is clear enough why the apostolate for the Negro in the United States must include

certain specific features of its own, if it is not to continue to be partly or wholly frustrated.

1. *Protestantism.* — Although only 5,640,000 of the estimated 14 to 15 million Negroes in the United States are recorded as affiliated to any Protestant religious body — the two largest claimants are the Methodists and Baptists, both highly evangelical in their doctrine and methods — the remaining unaffiliated or 'unchurched' American Negroes are for the most part not sheer pagans. Traditionally they are Protestants, with thinking affected by Protestant tradition. In any case, it is a mistake to underestimate the Protestant factor. The Protestant churches are the Negroes' 'own,' in a very special and appealing sense, and are marked by several particular attributes.

The Negro church is the one place where in any part of the country the Negro may exercise the right of free speech and where members of the congregation may fully and frankly discuss problems and arrive at decisions.

The Negro church is the social center and the social arbiter of the community and it determines the status of the Negro in the community. Some of the Negro churches in the larger communities — such as the famous Abyssinian Baptist Church in New York City — pride themselves on a highly organized system of social welfare and recreational services coupled with projects in adult education.

Sons and daughters of Negro parents who have been long associated with the particular church have a better opportunity to be selected for admission into Negro colleges.

Protestantism is bound up with the Negro cultural tradition, and I may say exhibits the best and most idealistic, in many ways the most 'Catholic', side of American Protestantism. With rare exceptions, the great heroes of Negro history in the United States were all Protestant: the educational geniuses Booker T. Washington and George Washington Carver; liberators Frederick Douglass and Sojourner Truth and Harriet Tubman; poets, authors, statesmen, inventors, etc. The white leaders in the great anti-slavery movement that led to Negro emancipation in 1865 were Protestant Abolitionists, while the Catholics for the great part sided with the slaveowning South in that mighty struggle. Although — by a strange paradox — it is Protestantism, not Catholicism, that is responsible for the rigidly separatist social pattern which American Negroes so deeply resent, nevertheless most of the movements in the past to combat that pattern have also been of Protestant

inspiration. Since it is the Negro's ambition primarily to be a complete American, enjoying all the rights and prerogatives of American citizenship, it is natural that despite all the maltreatment Protestant Christians have inflicted upon him, he is still inclined to honor and respect Protestantism as the dominant religion of the United States. The Spirituals, incidentally, the American Negro folk-music, arose in Protestant worship, which naturally encourages full popular self-expression, and were first publicized by the Fisk University Jubilee Singers, a Protestant church organization. Until Xavier University in New Orleans developed its matchless all-Negro mixed choir, the great Negro choral groups were usually affiliated to some Protestant institution.

Hence it is that the Negro who has been a member of a local Protestant church gives up certain very tangible advantages on leaving his own church to become a Catholic. Ostracized in great measure already by the white community, he finds himself now ostracized by persons of his own race. On the other hand, he does not find himself cordially received, for the most part, by the Catholic white church community of which he is theoretically a member; in fact, in many cases he encounters distinct hostility on the part of both clergy and laity unless he keeps strictly to the fellowship of his own people. Many of the Protestant Negro clergy, who are only too ready to seize upon and publicize any failings on the part of Catholics, carry on an active anti-Catholic propaganda, representing Catholicism as a 'white man's' church, where Negroes are not wanted by other Catholics. Moreover, some of the recent sects, such as the fanatical Jehovah's Witnesses, make great efforts to attract the 'unchurched' Negroes, and treat them with complete fraternity and equality.¹

¹ Writing in *The Priest*, a monthly magazine for priests, published at Huntington, Indiana, U. S. A., the Rev. Herman A. Porter, S. C. J., a Negro priest stationed at St. Joseph's Church in Saginaw, Michigan, stresses the important rôle which the Negro Protestant church played in the Negro community. "It afforded the only avenue in which the innate ambitions and social urges natural to every man found an outlet in the case of the Negro ... » He points out the fallacy of thinking that Negroes are so innately religious that they are attracted to the Church in phenomenal crowds. "The regrettable fact is that, along with their white brothers, Negroes are guilty of religious indifference and of having a materialistic and secularistic view of life. In very many cases conversions among them mean that the convert-maker has had to resort to all the arguments, has 'pulled out all the stops' usually required for landing the average convert. "

The author is emphatic that no "special technique" or soi-disant "understanding of the Negro" is needed to win the American Negro. One of the most successful missionary priests of Father Porter's acquaintance knows no technique besides

2. — This brings us to the other, in point of fact much more important, obstacle to the conversion of the American Negro, which is the *attitude of white Catholics* themselves.

The attitude of the prejudiced Catholic is felt far beyond any individual instance, and is exploited by Protestants and Communists alike. Moreover, the experiences of World War II and of the Korean War have alerted the younger generation of Negroes and made them much more resentful of any forms of discrimination.

In the earlier stages of the Negro apostolate, the separate Negro church and schools were looked upon as a happy solution for this particular problem, and separate treatment was even welcomed by the Negroes as a privilege, not as a derogation to their dignity. Time, however, has greatly changed this attitude, and today the spirit and the practice of separatism in the Catholic Church is the source of widespread and ever growing dissatisfaction among the Negroes. This is particularly the case where, as occasionally happens, the care of the separate Negro parishes is in the hands of clergy who themselves resent any attempt of the Negroes to improve their economic or social condition, and believe strongly in keeping them, as it is said, in their 'proper place,' which is a place of distinct subordination to the white man. Many of the most pronounced opponents of any attempt to integrate the Negro in the general life of the church or of the civic community have been found among men whose lives are dedicated to the exclusive service of the Negro, men of great personal devotion and self-sacrifice. Such

"a truly Christ-like zeal and charity." Moreover, complete integration into the life of the Church is, in the author's opinion, the only possible method for the Negro apostolate at the present day, the separate or national or racial Negro parish is definitely not the solution. Writes Father Porter :

"I am now assigned in a parish that is unique in many features, for its people are made up of three distinct racial groups. There are about six hundred white families here, some three to four hundred Mexican families, and about two hundred individual Negro Catholics. The parish plant consists of the church, high school and grade school, rectory, sisters' convent, parish hall, parish credit union, and free clinic. In the school — both grade and high school — white, Negro and Mexican children are receiving, side by side, a Catholic education without evincing a trace of consciousness of racial difference. The same policy of total integration is being followed in all parish activities...

"The result has been something to make the angels in Heaven rejoice. This particular parish and dozens of others operating along similar lines stand as proof positive that the ideal can be reached. May those ... engaged in the Negro apostolate never allow the difficulties involved to deter them from a relentless striving for the ideal — bringing to full manhood in Christ those who have been entrusted to their care."

men patiently share the humiliation of their flock, but none the less look upon their work as a penance to be endured, rather than as an opportunity to be proud of. However, the number of missionaries opposed to full Negro integration is steadily diminishing ; and many even among the older men who were formerly highly suspicious of any move in that direction are now frank in expressing the need of a much broader concept of the Negro apostolate.

The Catholic position on the matter of separate or special works for the Negro was succinctly stated by the Most Rev. Vincent S. Waters, Bishop of Raleigh, N. C., in his pastoral letter to the clergy and laity of his diocese on June 12, 1953 :

“ In North Carolina until a few years ago there were no special Catholic churches for our colored people and all Catholics worshipped God together irrespective of race. In order to give a special impetus to the missionary work among the colored people, former bishops of Raleigh contracted with various religious communities of men and women for specialized work among these people and for the establishment of special churches and schools in some sections of the Diocese for them. Did this mean that the Church was abandoning her century old teaching of “one fold and one shepherd” or that Negroes were thereby forbidden to worship in any Catholic Church in the Diocese except those for colored ? By no means. It meant that there was no division but merely that special attention was given to a few, and all Catholics still had the rights and privileges of worshipping God together, as everywhere in the Catholic Church.

“ To be assured that this was understood entirely by all Catholics and enforced by all Pastors, we wrote a letter clearly defining this teaching two years and a half ago on January 29, 1951. It was read in all the churches of the Diocese and printed in the North Carolina Catholic. The same teaching has been reiterated in our letters of February 9th and May 18th of the present year.

“ Therefore, so that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can : There is no segregation of races to be tolerated in any Catholic Church in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary. Otherwise, all special churches for Negroes will be abolished immediately as lending weight to the false notion that the Catholic Church, the Mystical Body of Christ, is divided. Equal rights are accorded, therefore, to every race and every nationality as is proper in any Catholic Church and within the Church building itself everyone is given the privilege to sit or kneel wherever he desires and to approach the Sacraments without any regard to race or nationality. This doctrine is to be fully explained to each convert who enters the church from henceforth in the Diocese of Raleigh. ”

III. THE APOSTOLATE OF INTERRACIAL JUSTICE

It is obvious from the preceding considerations that some form of direct action is absolutely necessary as part of the Negro apostolate in order to combat racial prejudice and to find practical solutions to questions of racial tensions through careful study combined with widespread popular education. The conviction of such a need is steadily gaining ground among Catholics who give serious study to the question, and has been reinforced of late by the example and pronouncements of various leading members of the U. S. Hierarchy. The work of the Catholic Interracial Councils, begun in New York City in 1934, is directed precisely to this end. At the present time twenty-two of these Councils have been organized in key centers of the country, each of them under the express authorization and supervision of the local Ordinary, and more are in process of formation. (Four of these are in the Southern States). Under the auspices and with the practical aid of the Councils an ever-increasing galaxy of interracial study and action groups have been formed among the schools and the various national Catholic organizations around the country.

Particularly important in the work of the Catholic Interracial Councils ¹ is the principle that white Catholics and Negro Catholics learn to *work together*. The whites work with the Negro, not for him alone, but for the common good of the Church and of the civic community. Where such Councils exist, the white Catholics have a better interracial point of view and the Negro has a better understanding of the difficulties that stand in the way of white Catholics when the latter become associated with any program for interracial justice. The Negro learns that in such instances a white Catholic often suffers a certain degree of social ostracism and is continually and wearisomely challenged to justify even the simplest elements of justice and charity as practised between the races. Furthermore, precisely through such day-by-day working contact with persons of the white race, the Catholic Negro learns to contribute his share of leadership in the general community, learns self-mastery and a Christian self-confidence.

A particularly striking effect of the work of the Councils has been their revelation to the non-Catholic Negro masses of the sublime

¹ Information Center, 20 Vesey St., New York 7, N. Y.

yet practical social teaching of the Catholic Church. Through the carefully planned activity of the Councils, the public has learned of the great papal Social Encyclicals, so that *Rerum Novarum*, *Quadragesimo Anno* and *Summi Pontificatus* have been brought directly into the daily lives and understanding of the non-Catholic Negro world. As a result, a completely different picture of the Catholic Church is forming in the minds of a large and influential sector of the Negro public. The Negro press itself, reaching several millions of readers weekly, has greatly aided in this enlightenment. As was recently stated by Percy H. Steele, Jr., prominent Negro non-Catholic sociologist :

" It is not to be wondered at that today many Negro leaders, Catholic and non-Catholic, are familiar with and quote with approval the social teachings of the Church. If the principles of the Papal social encyclicals can be realized in America, then and then only can America become truly great. If Catholicism has been a potent force in the betterment of race relations elsewhere (and it has), it can also be a tremendous influence for good in the betterment of race relations here in the U. S. "

The necessity for a much broader and more integrated view of the Negro apostolate has been vigorously emphasized of late in the proceedings of the Catholic Committee of the South, a thoroughly active and apostolic organization of Bishops, priests, religious and laymen in the Southern district of the nation. At the conclusion of their historical 1953 convention held in Richmond, Virginia, the Bishops said in part :

" There is no denying that there are certain practices, and behavior patterns in the South, as in other parts of the country, which are alien to Christian principles and ideals. The eradication of these practices and patterns was, and is to be, the task that must be undertaken before it is too late.

" Your commission on Race Relations has built itself a national reputation as a champion of interracial justice. We encourage you not to lose heart despite the difficulties. Because our Divine Lord taught the brotherhood of God, the Church should lead the way in these matters. It has fostered the formation of interracial groups throughout the South. It has deplored the practice of racial segregation and the injustices that flow from it. It is not always easy to effect the application of these principles. We are grateful that you have been willing to face difficulties in the cause of justice.

" We sincerely hope that the day will come when the ideal of Christian brotherhood will displace from our Southern scene all traces of the blight of racism. Let us Catholics, true to our convictions, set the pattern.

" The time for action is now. — To bring Christ to the South and the South to Christ. "

IV. PROSPECTS OF CONVERSION

The sober lessons of nearly three quarters of a century have destroyed many a roseate illusion as to the conversion of the American Negro. They have witnessed some shortsighted policies, some moral failures in the face of the temptations of human pride and human respect. But they have also recorded a history of apostolic devotion, past and present, all the more glorious because so singularly devoid of much that appeals to the imagination. The long experience has likewise indicated the paramount need of approaching the entire problem with a far broader equipment of principles, methods and social techniques than was apparent in earlier times. Some of the groups longest in the Negro apostolate, who have for generations borne the 'heat and burden of the day,' are today among the first to recognize this fact.

An over-all view of the Negro apostolate implies a willingness, derived from supernatural charity, to *identify oneself* thoroughly and intimately with the situation of the people with whom one is working. As long as a so-called garrison mentality prevails among these labouring for the Negro, the Negro religious unit may be kept from disintegration but it certainly will not advance. Moreover, sympathy alone is not sufficient. A real *knowledge* is required of the history of the Negro race in the United States, their achievement, of the political and social background behind their various experiences, and of the relationship of the specific problems of the Negro to the many questions agitating the entire world.

Much has been written and said about the problem of the conversion of the masses of Negro Americans to the Faith: as to what will psychologically appeal to them, what are the best methods of instruction, and so on. In the long run, most of this discussion boils down to the simple fact that the conversion of the Negro is not effected by motives other than those that effect the conversion of any race and the problems of instruction, both doctrinal and moral, are pretty much the same for them as for any other people. This is particularly true as the Negro becomes steadily more integrated in the life of the nation as a whole.

However, amid all this discussion two fundamental points are paramount. The first is that the progress of the conversion of the American Negro to the Catholic Faith positively requires the development of a Negro Catholic clergy, a matter widely recognized

at the present time by American bishops both in the North and the South. Hence, the steady development in recent times of vocations for the priesthood, both secular and religious, among the American Negroes is a particularly hopeful token for the future. To date, the total of Negroes who at one time or another have been ordained to the priesthood in the United States totals sixty-nine, a number which will undoubtedly rapidly increase in the near future, since promising young Negroes are studying for the priesthood in various seminaries, diocesan and religious, in the country. At an historical meeting at Fordham University (Jesuit) in N. Y. City on July 30, 1953, some 100 religious Superiors, men and women, and their delegates, voted unanimously in favor of admitting Negroes into all seminaries, diocesan and religious, and all religious novitiates, men and women, in the United States.

The other point, equally capital, is that there is no possibility of any widespread conversion of the Negro to the Faith as long as there is any hesitation in the Church's complete stand for the full integration of the Negro in all aspects of American life, both religious and civic. Although individual Negroes here and there who are financially comfortably placed under a segregated system, schools or otherwise, may express a contrary view, the vast body of the Negro people are enormously alert to this question which is hammered upon their consciousness week by week through their press reaching many millions of readers and by constant and absorbed interest in every advance of the race and every breaking down of the walls of separation.

At a recent meeting when Protestants were considering the recent statement of Bishop Waters quoted above on segregation in the churches, a prominent non-Catholic Negro religious leader remarked to the author : " This is the greatest thing that has ever happened in the South. " Through the soundness of its interracial program, the Catholic Church has now the opportunity of taking the lead in the question of race relations both in the United States and through the world. Every move of the Church in this regard is regarded with keen attention by millions both at home and abroad. Those in the Church who impede such a move through a dangerous and un-Christian policy of false prudence and over-deference to the subtle appeals of human respect and prejudiced public opinion can hardly escape a severe accounting for their action (or inaction) before the judgment of future generations.

The fundamental activities of the Catholic apostolate remain the same : preaching, catechizing, administration of the Sacraments,

and other standard works of the Christian ministry ; and this work must steadily go on, but it is enormously impeded if it must contend with an adverse climate of frustration and despair. Against these depressing influences the Negro apostolate in the United States has had to struggle for generations. Today the outlook is becoming steadily brighter, the horizon is wider and the true position of the Church is becoming clearer to the masses of the Negro people and with it an understanding of the real nature of the Church herself. In the long run the question resolves itself into the true picture of the total view of the Church. This in turn is grounded upon the total Christ Himself, the *Totus Christus*.

The conversion of the American Negro is not to be accomplished piecemeal by a partial and fragmentary Christianity. It is only to be achieved by the picture of the Church Universal as felt pulsating in every contact, in every local unit in the lives of all her representatives, all her institutions and her daily manifestations of faith and charity. It is the Universal Church, conscious of her community throughout the world, which will bring the non-Catholic Negro into her fold. This realization is helped by great symbolic actions, such as the recent consecration of the Most Reverend Claude J. Bowers, S. V. D., as Bishop of Accra, British West Africa, in Bay St. Louis, Miss., or the Pontifical Mass celebrated by the native African Bishop of Uganda, Bishop Kiwánuka, in St. Patrick's Cathedral in New York. But most of all it is to be accomplished by the day-by-day life and contacts of millions of white Catholics, their own personal relations with the Negroes in their community. The Negro will be guided not by what he hears but by what he sees. If he sees Christ in the Catholic he will see Christ in the Catholic Church. Once he sees Christ living and working in the Catholic Church he will follow the grace of God and embrace the teachings of Christ that there may be one Fold and one Shepherd.

Islam and the Catholic Apostolate

by George CARON

It is not easy to talk about Islam and the apostolate to the Mohammedans, for one runs the risk of making rash statements in a case where inexactitude is the worst enemy. Islam is one thing ; Mohammedans are another. And just as the Christianity of numbers of Christians cannot be taken as typical of their religion, so one cannot judge Islam by the religious life of many Mohammedans. We are here concerned with Mohammedans in their true and practical relationship with God ; and we need to know how to help them, in the circumstances in which they find themselves, to find the way that leads to Christ so that they may share in His universal mediation.

Each Mohammedan district has its own characteristics and its own degree of Islamisation. This diversity, however, does not change the reality nor the ardent conviction of their religious unity : one faith, one book, one nation, the elect, sure of their salvation. It even seems today as though there was a tightening up of this cohesion and that it was being strengthened, both by a return to its sources, a renaissance of religious life and Islamic culture, and by an assimilation of non-Moslem elements.

It would therefore seem useful in this article, first to examine the question of the importance of the Moslem religion in the world ; secondly, to deal with the chief characteristics of Islam. This will lead us to examine the steppingstones, as well as the difficulties, which are bound to accompany all attempts at evangelization.

I. THE IMPORTANCE OF THE MOSLEM WORLD

Numerical importance. When we take into consideration the diffusion of Islam throughout the world, we are struck by its extent. It is generally admitted that the gross number of Moslems is round

about three hundred and seventy millions, the majority of whom are in Asia and especially in south-eastern Asia. Pakistan and India together contain nearly a hundred millions. Indonesia has officially sixty-five millions, and China from fifteen to twenty millions. In addition to Russian Asia which numbers about twenty-five millions, Afghanistan, Iran, Iraq, Turkey, Syria, the Lebanon, Arabia and the Yemen together possess something in the neighbourhood of sixty millions. The Moslem population of Africa is estimated at eighty millions. Australia has very few. The Americas have some hundreds of thousands of Moslem immigrants, but there are not ten millions in the whole of Europe (Finland, Poland, Yugoslavia, Bulgaria, Roumania and Albania).

This dry and abstract list of numbers tells us nothing because it is only a collection of statistics. It would be more useful for the purpose of discovering the vitality of Islam, if we could compare today's estimates with those of twenty years ago. That, however, would be very difficult owing to the inaccuracies, sometimes very considerable, of statistics for the Moslem peoples.

The Fides Agency at Rome, last January, worked out a short comparison between the progress of Catholicism and Islam in Africa during the last twenty years. From this we find that during the period mentioned the Moslem population grew from 46 to 80 millions (the total population having grown from 150 to 200 millions). Catholics on the other hand rose from 5/6 millions to 15. Although the increase for the Catholics was large in proportion, the demographic growth is certainly in favour of Islam on this Continent. As for what concerns Asia, it has been observed for some time past, that the Moslem population of India and Pakistan is increasing proportionately more than the others.

The strategic importance. At first sight, it seems strange to speak of strategic importance with regard to a religion. However, on reflection, this term is justified if we take into account the extremely noteworthy fact, that Islam is not only a religion as we Europeans think of one, but also at the same time a code for temporal life. There is no religious Moslem law corresponding to our canon law and another, civil law, corresponding to our civil code; there is only one law which takes in religion and everything else. In passing it will be helpful to note that the Moslem idea of religious life upsets our usual conceptions and calls for the greatest circumspection in all comparisons which we are tempted to draw between the two religions.

To return to our subject, when it comes to a conflict of interests

between nations this conception of religion puts Islam into a much more important position in the world than Catholicism. Look at a map of the world from the Atlantic to the Philippines : all the petrol producing areas are in Moslem countries ; the key positions on the routes between Europe and India are occupied by Moslems. The importance of these areas and key positions in the bitter wars between the non-Moslem nations for several decades, has reacted on the Moslems of these regions and therefore on Islam as a whole. The African natives know that conversion to Islam means leaving a local animism which has lost all its power and entering into a great worldwide religion, which has its own establishment, will defend the interests of each of its members effectively and whom the ' nations ' hesitate to oppose. One can therefore not be surprised at the very great attraction which Islam exerts on these people, and it is why one can and should speak of the strategic importance of modern Islam, as being more efficient than its demographic pressure.

The unity of the Moslem world. But this strategic importance can only be explained by the remarkable homogeneity of the Moslems themselves. It is a fact, that for thirteen centuries, millions of men and women, different in race, nationality, economic, social and intellectual standards of living, have been bound together by their faith, by the language in which the Koran was written and by the *ensemble* of temporal laws which regulate their religious life. They live at this moment in an admirable and strong cohesion, which in this world protects all the members of the community (Umma) from the non-Moslem Powers and guarantees them the friendship of God and happiness in eternity. In traditional Islam it will be found that the first consideration is not so much personal perfection as a juridical status, the position of believer.

For the observer of today there are two, apparently opposing, tendencies among Moslems. On the one hand a very strong tendency to union, to collectivity, to actions which help to reinforce the communal group and on the other hand a multitude of particularist national movements which give the impression of a strong desire for partition of the ' Umma. ' Actually, these two tendencies have been noticeable at every epoch in the history of Islam and are not contradictory. The first reinforces the bonds of the group and safeguards unity ; the second is based on local and national loyalties but has never pretended to separation from the Umma. The birth in our day of various nationalities, is the product of a reaction against foreign domination, far more than against the traditional

homogeneity. The latter is so engrained in hearts and customs that one cannot even imagine that it is endangered. Let us remember, that if before the first world war the greater part of the Umma territories were under non-Moslem rule, in 1953 more than two hundred millions of the inhabitants of the globe have entirely regained their Moslem independence.

The unity of Islam in the community causes all its members to suffer if one part of this great body is hurt. All sympathize with its difficulties, are concerned at the dangers which threaten it and defend its interest in international conferences. Herein is to be found the reason for what we have called above, the strategic importance of Islam.

(to be continued).

The Gospel and Modern Indian Thought

by Robert ANTOINE, S. J.

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“To an educated Hindu, Jesus is a supreme illustration of the growth from human origins to divine destiny... He is the great hero who exemplifies the noblest characteristics of mankind, the revealer of the profoundest depths in ourselves, one who brings home to us the ideal of human perfection by embodying it visibly in himself.”²

This carefully worded eulogy written by one of the leading intellectuals of modern India is likely to arouse the admiration of western Christians, for it reveals how sensitive the Indian soul is to the message of the Gospel. At second reading, however, Radhakrishnan's statement cannot but cause a certain uneasiness in the mind of an authentic Christian. One cannot escape the impression that the welcome given to Christ by the educated Hindu is not unconditional. A limit is deliberately set beyond which Christ will not be allowed to penetrate. The attitude of Indian intellectuals towards the Gospel is reminiscent of the story of the rich young man : a deep attraction towards Christ ; the meeting with Christ and the call to total abnegation ; the parting with Christ because of a preferen-

¹ Born in 1914, the Rev. Robert ANTOINE, S. J., arrived in India in 1939 after the conclusion of his philosophical studies. For 4 years he attended lectures at the University of Calcutta where he passed his M. A. in sanskrit. Having finished his theological training, Fr. ANTOINE was appointed to Calcutta and since 1951 he has taught sanskrit at the College S. Francis Xavier. He lives, with Fr. Pierre FALLON, S. J., in a Hindu quarter in the southern part of the city in daily contact with educated Indians. Articles of his have been published in the *New Review*, *Clergy Monthly*, *La Revue Générale*, *Construire* ; books : *A Pioneer of Neo-Hinduism*, Bankim Chandra Chatterjee (Bombay, Institute of Historical Research), *A Sanskrit Manual for High Schools*. — Address : 1/32 B, Prince Golam Mohamed Rd, Calcutta 26, INDIA (Editor's Note).

² S. RADHAKRISHNAN, Reply to Critics in *The Philosophy of Sarvepalli Radhakrishnan*, New York, 1952, p. 807.

tial choice in favour of the great treasure of intellectual autonomy. And the story does not stop here, for an intellectual finds it necessary to justify his position both before himself and before the world. That effort at self-justification is perhaps the most interesting intellectual enterprise of modern Indian thinkers.

I. THE CONTACT OF MODERN INDIA WITH CHRIST

1. There are very few educated Hindus nowadays who have not read the New Testament, at least partially. The Gospel is read at prayer-meetings together with the *Gītā* and the Koran. Christian festivals, especially Christmas, are celebrated in the institutions of the Ramakrishna Mission. Mahatma Gandhi drew much of his inspiration from the Sermon on the Mount. Innumerable Indians have imbibed the norms of Christian morality, and, even in the midst of the growing religious indifference, those norms are still adhered to by many. Social consciousness expressing itself in the organization of social relief and the foundation of charitable institutions can be said to have been re-awakened by the examples of Christian missionaries.

2. Christianity has lived and struggled in India since the first century. Yet, we can safely say that the impact of Christianity upon the life of modern India has its origin in the momentous change which took place in the nineteenth century. The introduction and success of western education in India provoked a deep transformation of the outlook and aspirations of the educated classes. Hindu leaders began to advocate a thorough reform of Hinduism. No agreement was reached as to the nature of the necessary reform and various movements were organized. To some, monotheism with a return to the Vedas and the Upanishads appeared to be the right formula. Others, deeply influenced by Unitarianism, gave a specific Christian touch to their reforming endeavours. Others, still, advocated the 'scientific' approach to the religious problem and acclaimed Positivism as the only possible solution. The translation of the Bible into a growing number of Indian languages contributed much to the religious curiosity of the time. By 1870, the movement of reform was in full swing. Its being contemporaneous with European modernism and liberal Protestantism was not a mere coincidence, as will appear from the study of Neo-Hindu ideology.

3. The West had, of course, other things to offer than Christian

ideals. The western way of life, unhampered by caste-distinctions and age-long traditions, was hailed by a whole section of the younger generations as the true path towards liberation. Led by a misguided zeal, some missionaries who had no deep knowledge of Hinduism, indulged in fierce denunciations of Hindu doctrines and practices, the 'westernized' Indians often giving them their support.

4. At the same time, a strong Hindu and national reaction was at work. It found its most powerful weapon in the shocking examples of the progressists. The argument was very simple : " Look at the life of the so-called emancipated ! " Christianity and the West were identified and this was all too often no recommendation for Christianity. It was a clever move, indeed, for it enabled the Hindus to accuse Christianity of destroying the moral standards of Indian youth and of denationalizing the people of India. There are still many nowadays who are convinced that to become a Christian means giving up one's Indian nationality, drinking whisky and eating beef ! It is, of course, in their own interest that the Hindus try to keep alive that confusion between Christianity and the West.

5. The consequences of that agitated period are as complex as the situation from which they arose. Orthodox Hinduism is still alive, but, although it may claim the allegiance of a great portion of the masses, it is much less vocal than the Reformist or Neo-Hindu movement. Among the educated, especially in Bengal, its field of activity is practically limited to scholarship and the private religious life of its adherents. Modern Hinduism, on the other hand, has emerged from the turmoil, and its message is widely spread. It has assumed a militant attitude and has become boisterous and self-complacent. Yet, militant Hinduism itself finds it impossible to ignore Christianity and the Gospel. Christian terminology is used profusely, the Gospel is frequently quoted and commented upon. The sayings of Sri Ramakrishna are published under the title "*The Gospel of Ramakrishna*," and the correspondence of Swami Vivekananda, under the title "*The Epistles of Vivekananda*." In a recent biography of Sri Ramakrishna, an Indian version of the virgin-birth has been introduced.

6. The general situation could be summed up as follows : the Gospel has been and still is an inspiration, while Christianity has been and remains a challenge. Christ is welcome while Christianity is rejected. While Indians profess a great admiration for Christ and his doctrine, they look at Christ's Church with suspicion and

animosity. The reasons accounting for that attitude must be clearly understood. They are not purely ideological, for the social and political background has had much to do in the shaping of India's attitude towards Christ and the Church. Modern Hindu ideology is, for a great part, an attempt at justifying that attitude which, at first sight, seems to be based on mere prejudices.

II. INDIA'S HESITATION IN FOLLOWING CHRIST

1. *The social background.* — During the nineteenth century, in spite of the success of western education and the spread of Christian influence, relatively few educated Hindus embraced Christianity. As we have pointed out, many things western captivated their minds, which were not part of the Christian heritage. The social framework of Hinduism was still very strong and conversion to Christianity always created scandal. Protestants were, as a rule, quicker than Catholics in contacting the educated classes, and their community, even nowadays, counts many influential personalities. Catholics followed the lead and, in South-India, the Catholic community is highly literate and influential. Yet, both Catholics and Protestants met with a much greater measure of success among the uneducated and poor classes. Hence, both tended to concentrate their missionary efforts on the villages. This has been especially the case of Catholic missions in Northern India. Educational and charitable institutions in big cities, although very successful, did not, as a rule, busy themselves with proselytism. They certainly created among the Indian bourgeoisie and middle-classes a Christian mentality which affected chiefly the moral outlook of the people without explicitly raising the religious problem. The bulk of Christians, therefore, belonged to the poorer classes and lower castes. It was gradually taken for granted that to become a Christian was to lower oneself socially, and the term 'native Christian' soon assumed a connotation of contempt.

Nowadays, although the caste system has lost much of its rigidity, the social objection against conversion has lost little of its force. In many families, religious conviction and religious practice have all but disappeared. Yet, the conversion of a member of the family is considered as a social disgrace. A young man becoming a Christian will often be ordered to leave the paternal home, because his presence would endanger the social respectability of the whole family and compromise the future marriage of his sisters. If he

has the courage to leave his home, his social position may become very precarious and his own marriage may prove very difficult to settle. Conversion to Christianity among the upper classes requires great courage and quite a few, after coming over, do not have the heroism to live long in social isolation ; they give up their faith to be re-admitted into their families.

2. *The political background.* — In the nineteenth century, Christianity was associated with the colonial power. The average Indian making no distinction between Europe and England, foreigner and Britisher were almost synonyms. Christians, of course, were far from being the only ones to succumb to the fascination of the West. But when the national movement arose, the great majority of the westernized Hindus rallied around the national leaders and their western pranks were soon forgotten. Unfortunately, Christians showed themselves indifferent or slow and the general impression they gave, in spite of remarkable exceptions, was that they were not interested in national life. Much was made of this by those who oppose Christianity and the term 'native Christian,' besides its connotation of social inferiority, became synonymous with 'anti-national.'

A recent incident will throw light on this aspect of the problem. In April last, the Home-Minister Dr. Katju, former Governor of Bengal, answering an interpellation in Parliament, stated that foreign missionaries were welcome in India as long as they busied themselves with social welfare, medical work or education. He then added : " If they come here for evangelical work, then the sooner they stop it the better. " The interpellation originated from a South-Indian Communist desirous to know the attitude of the Government regarding the alleged subversive activities of an American missionary working among the hill-tribes of Assam. The Home-Minister could certainly have shown a greater sense of discrimination. His official answer gave to understand that the evangelical work of all foreign missionaries amounted to subversive propagands against the State. The newspapers deemed it their duty to comment on Dr. Katju's pronouncement and to improve upon it by supplying their readers with vague insinuations against the political danger implied in the presence of foreign missionaries in India. Many Christians and non-Christians protested in the name of truth and common sense, but the harm had been done and the old prejudice had successfully been revived.

The Indian Cardinal, on his return from Australia, where he had spoken very highly of the broad-mindedness of the Indian Government, was rather pained and surprised. He wrote : " What is there wrong in the preaching of Christian doctrine by foreign missionaries ? Surely nothing in the doctrine itself, otherwise Indian priests too would have been forbidden to propagate it. Is the objection then only to the citizenship of the preachers ? That would be unreasonable, for the foreign missionaries seek to gain adherents to a reli-

gion that is not bound up with their own nation or with any nation in the world, but which is supranational. "

The reasonableness of the above statement will escape no one.

Hindus themselves, looking at the Church impartially, will readily admit that the social and political objections to conversion are prejudices. No doubt, those prejudices are not without foundation. The fact that missionaries have converted many illiterate and poor people may give the impression that Christianity is nothing but a powerful philanthropic institution inspired by high moral principles, while its specific religious value is not known. The mention of Christian mysticism, for example, comes as a surprise to many. And since most of the Christians are among the beneficiaries of Christian social and charitable works, there is hardly any religious incentive for others to join the ranks of the Church.

The same may be said of the political attitude of the Christians. They certainly were slow in identifying themselves with the national movement. In fact, the small number of educated and intellectual Christians deprived them of the national leadership which they needed. The national movement in India has been and is a movement of the educated. The little part played in it by Christians is first of all the consequence of the scanty influence exercised by the Church on the middle and upper classes.

When all has been said about the responsibilities of the Church in the present situation of Christianity in India, one fact stands out clearly: the opposition to Christianity cannot be explained fully by the social and political obstacles to conversion. Deeper than these, there exists an ideological movement which, while exploiting those common objections, claims to set up against Christianity a rival doctrine possessing the same claim to universality. Its purpose is to provide an intellectual justification for an opposition which otherwise would rest on a wrong interpretation of facts. It is important to know the main trends of the Neo-Hindu doctrine and to try to assess the influence it exercises on the educated public.

III. THE INTELLECTUAL JUSTIFICATION

1. A preliminary remark must be made, establishing the difference which exists between the attitude of the Neo-Hindus and that of the orthodox Hindus. When an orthodox Hindu speaks about religion, he usually knows what he is talking about. Religion, for

him, is the acceptance of a way of life, prayer and religious practices based upon divine revelation to which he gives the assent of faith. Conversion, to him, means the giving up of his faith and the acceptance of another faith. If he is convinced of the truth of his religion, he will oppose conversion as a betrayal of truth. Orthodox Hinduism is not in the lime-light nowadays. Its voice is seldom heard in public debates and its adherents are trying to save what they can of the age-long traditions which mean so much to them. That defensive attitude prevents most of them from exploring other avenues of thought. As the poet Bhartrihari says : When the house is on fire, it is too late to start digging a well for water.

Neo-Hinduism is a dynamic movement. Although it has no specific doctrinal unity, the same intellectual and emotional climate pervades all its various expressions. It has been deeply influenced by western positivism and modernism and consequently rejects the supernatural character of religion. It could be described as spiritual positivism. Emotionally, it seems to thrive on what could be called the challenge-complex. The inability of orthodox Hinduism to face the modern world and to give it a new inspiration has revealed to the Neo-Hindus the necessity to break away from the servitude of old traditions and to look for a way to " combine the best of European humanism and Asiatic religion. " Modern science, western philosophy and Christianity have acted as stimulants. Diverse reactions ranging from the most childish claims to highly speculative dissertations have found enthusiastic expounders and hearers. There is, for instance, the claim that the Rigveda (1500 B. C.) already contains the most recent discoveries of modern science. Some are trying to establish a harmony between Vedanta and nuclear physics.¹ Others, fascinated by the compara-

¹ One of the chief ambitions of Neo-Hinduism is to be *up-to-date*. To that effect, the comparative method is used almost without discrimination. Fortunately, voices are still heard in India raised in protest against all attempts at " superficial unification. " This is, e. g., what a traditional philosopher of renown thinks of the shallow comparison between modern science and metaphysics : " Although the conclusions of philosophy and modern physics agree in holding that indeterminism or freedom is the characteristic of the underlying reality, still the argument by which modern physics reaches the conclusion cannot be accepted. Philosophers should be very careful that they may not fall into the new trap laid by the scientists. The same attempt at superficial unification characterizes the modern idealistic tendencies in science as it previously characterized its materialistic tendencies in the last century... It is true that this idealism leaves no gap between different orders of reality, but perhaps the same fate that awaited the thorough-going materialism of the last century also awaits the superficial scientific idealism of our day. " (N. K. BRAHMA, *Causality and Science*, London, 1939, p. 21).

tive method, dream of incorporating western philosophy into the texture of Indian thought. Syncretism is the order of the day.

While, therefore, both Orthodox and Neo-Hindus object strongly to conversion, the former do so because they believe in the difference between religions, the latter, because they maintain that all religions are equal.

2. *The position of Neo-Hinduism.* — The great challenge of Christianity lies in its claim to universality. The answer to that challenge is a counter-claim to universality. Both claims, of course, are not identical, for they are founded on widely divergent motives. The claim of Christianity is based on its supernatural character. It offers to all men the final fulfilment of their quest for God. Although all other religions do already embody an answer to God's call, they are yet imperfect answers and cannot, by themselves, lead men to the ultimate reality. Christianity is the adequate answer, the fulfilment, because it embodies a divine initiative coming to meet, in the person of Jesus Christ, the inadequate striving of men towards God.

The claim to universality put forward by Neo-Hinduism is not based on any supernatural character. Divine revelation and grace belong to the domain of mythology and symbolism. Creeds and rituals are rudimentary helps adapted to undeveloped religious cultures. They remain useful as long as man has not discovered the light that lies hidden in his own soul. "The one great plea of Vedanta is that man should cease to look for help and protection outside himself, but to find the source of all his strength within." ¹ Christians are still groping in the mist. Revelation, faith and sacraments keep their spirit in fetters. "The modern man rejects Christianity, not because he wishes to do so. He has not set out deliberately to be irreligious; his desire for goodness, beauty and truth is as strong as ever. But he must express that desire in modern terms, and since the Church grants him no scope for this he is forced either to reject the Church completely or to attempt to reconcile two opposing ideologies." ²

Organized religion misleads men and hides from them the fundamental truth of religion, namely that "the end of man is to recognize that the Divine is his real self, to discover and consciously realize it."

¹ *Bulletin of the Ramakrishna Mission Institute of Culture*, Calcutta, May 1953, p. 107.

² *Ibid.*, p. 108.

Unity and fulfilment cannot be found above man, but within man. Christian pride claims to have the monopoly of truth. Hinduism, on the contrary is more humble and generously holds that all religions are equal. That is why its voice can be heard without apprehension. And the humble voice of Neo-Hinduism reaches far and wide, offering a wholesome food to the spiritually starving West : " Like the founder of Christianity who came to fulfil and not to destroy, Vedanta offers a solution which will resolve the conflict in the mind of modern man. " ¹ And a little further : " Vedanta is not a religion ; neither is it a creed. It is impersonal, the fundamental essence of every religion. It does not demand any change, religious, social, or cultural. It does not concern itself with evangelism and proselytisation, and does not create conflicts. In short, it does not destroy, but fulfils. " ²

The first assumption of Neo-Hinduism is that Christianity suffers from " the strange obsession of Semitic faith that the acceptance of a particular religious metaphysic is necessary for salvation, and non-acceptance thereof is a heinous sin meriting eternal punishment in hell. " ³ Those few lines alone are sufficient to show how far Neo-Hinduism is from having understood the true meaning of the supernatural. Of the many implications contained in the above quotation, we retain two.

Supernatural faith is identified with " the acceptance of a particular religious metaphysic. " The Neo-Hindu refuses to admit that faith is a divine gift, a grace of internal illumination, and of religious attraction towards the living God revealing Himself obscurely but with certitude to the soul which seeks. Faith becomes an impersonal acceptance of an abstract system devoid of all divine character and presented to man as a formal and extrinsic condition of salvation.

That conception of faith is based on a veiled agnosticism. " The intellectual representations of the religious mystery are relative and symbolic. As Plato would say, our accounts of God are likely stories but all the same legendary. Not one of them is full and final. " ⁴ All this is called by S. Radhakrishnan the ' eastern ' way of looking at things religious. The fact is that the so-called eastern way is strikingly similar to the intellectual attitude of western modernists. The clearest exposition of the ' eastern ' turn of mind

¹ *Ibid.*, p. 108.

² *Ibid.*, June 1953, p. 131.

³ S. RADHAKRISHNAN, *The Hindu View of Life*, London, 1927, p. 37.

⁴ *Ibid.*, p. 36.

can easily be found in the Encyclical *Pascendi*. Radhakrishnan, with all other Neo-Hindus, abhors dogmas and creeds, extols the exclusive value of individual experience and covers his fundamental agnosticism with beautiful formulae which are as eloquent as they are vague.

How does Neo-Hinduism, with its much advertized spirit of tolerance and of accommodating humility, realize its great task of harmonizing all religions ? The method is extremely simple : " Suppose a Christian approaches a Hindu teacher for spiritual guidance, he would not ask his Christian pupil to discard his allegiance to Christ but would tell him that his idea of Christ was not adequate and would lead him to a knowledge of the real Christ, the incorporate Supreme. Every God accepted by Hinduism is elevated and ultimately identified with the central Reality which is one with the deeper self of man. " ¹

By what magical power humble agnosticism is suddenly transformed into self-complacent dogmatism is one of the things which Neo-Hinduism has failed to explain. It is hardly necessary to point out how remote Radhakrishnan's ' real Christ ' is from the Christ of the Gospel. But even his Hinduism is of another brand than that of Sankara. For Sankara, man's self found its final realisation in losing itself into the transcendant Absolute. Neo-Hinduism finds it more convenient to dissolve the Absolute into the self of man.

The scene described by St. Matthew in the 16th. chapter of his Gospel is re-enacted to-day. " What do men say of the Son of Man ? " Swami Akhilananda holds that Christ is one among many divine incarnations who " came to demonstrate how man can become God-conscious. " ² Swami Paramananda sees in Christ " the cosmic Light, blending its harmony with both past and present, " ³ (whatever that may mean !). To Radhakrishnan, Christ is " a supreme illustration of the growth from human origins to divine destiny. " Then Jesus said to his disciples : " And what of you ? " Then Simon Peter answered : " Thou art the Christ, the Son of the living God. " In India to-day as in the world at large, Christ places man before the eternal option : surrender or autonomy. The path of surrender is the path of faith, of docility to God's revelation. It demands the sacrifice of great treasures, especially of the treasure of intellectual self-sufficiency. It demands *genuine* humility,

¹ *Ibid.*, p. 46.

² Swami AKHILANANDA, *Hindu View of Christ*, New York, 1949, p. 41.

³ Swami PARAMANANDA, *Christ and Oriental Ideals*, 3rd. ed., Boston, 1923, p. 18.

genuine because it does not lead to self-complacency. The path of autonomy chosen by Neo-Hinduism and seemingly based on intellectual independence leads to that subtle form of intellectual weakness called agnosticism. In simple and plain words, the unity and harmony of all religions advocated by Neo-Hinduism will be realised when all men having given up their faith in a personal God will prostrate themselves together before the Great Unknown and will recognize its presence in the chaos of conflicting individual experiences ranging from a vague "spiritual attitude towards a monistic reality" to the profession of atheism.

IV. THE INFLUENCE OF NEO-HINDUISM

The greatest influence of Neo-Hinduism consists in the fact that it has provided a number of ready-made formulae which are used by all and sundry in the frequent conversations and discussions about religion of which Indians are so fond. "All religions are equal." "Dogmas and creeds are the shackles of the spirit." "The world would be a much more religious place if all the religions were removed from it." "What matters is conduct and not belief." "All rivers lead to the sea," etc. etc. The irony of the situation is that those formulae are used mostly by those to whom religion means nothing. Instead of fostering a deeper spiritual life, they are often used as a justification for religious indifference.

The intellectual content of those formulae does not interest many. The lecture-halls where Neo-Hindus expose their broad-minded philosophy are frequented by middle-aged and old people who have a remarkable capacity to listen passively to the same old melody. The younger generations are hardly touched by the Neo-Hindu doctrine, for the simple reason that what they need and crave for is precisely a definite creed, a cause to which they can give their allegiance, dogmas which give meaning to their lives. The success of Communism among the educated whom Neo-Hinduism has disillusioned is sufficient proof that the most brilliant agnosticism cannot feed the soul of man.

There also lies the foundation of the Church's hopes. Its progress among the educated is slow. Besides the reasons explained above, the fact remains that Christ wants a free allegiance based on a solid knowledge of His doctrine and claims. Both missionaries and the people among whom they live must come to realise the true nature of the apostolate. Pope Pius XII has expressed it beautifully: "The

Church is not an empire, especially in the imperialistic sense usually given to that word to-day. In her progress and expansion, she follows a course directly opposed to that of modern imperialism. She progresses first and foremost in depth, then only in extension and breadth. What she seeks first is man himself ; her influence penetrates the intimate heart of man ; she is concerned with man's personal dignity as a free creature and with his infinitely higher dignity as son of God... " ¹

¹ Pope Pius XII, Allocution, 20 th. Feb. 1946.

Apostolate in Japan

Religious Sociology and Parish Apostolate.

A Preliminary Survey.

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In mission countries like Japan, a large part of the formal object of religious sociology will be the study of non-Catholic social and religious structures from the point of view of their relationship to our apostolate. This knowledge is essential if the missionary is to gain access to the mentality and social background of his catechumens and converts. Let him complete this investigation with an inquiry into the visible aspects of Catholic life itself, both national and local, conducted preferably in collaboration with his parishioners, and he will have discovered a magic formula to fortify both his own enthusiasm and the fervour of his flock. For beyond the welter of numbers and facts, he raises his sight to the redeemed souls which they represent; he fosters understanding of his non-Catholic neighbours; he breaks down barriers of prejudice and, above all, he remains ever alert to spiritual² opportunities.

¹ Born on Nov. 25, 1913 at Lochristi, East-Flanders, Belgium, Joseph John Spae, entered the Congregation of the Immaculate Heart of Mary (Scheut), and was ordained priest in 1936. He left for China in 1937 and the next year for Japan. At Kyoto he became the first Catholic priest ever to enroll at a Buddhist University. He continued post-graduate work on cultural and religious relations between China and Japan at Kyoto Imperial University when war broke out and he was interned. In 1947, he obtained a Ph. D. degree at Columbia University, New York, with his book *Itô Jinsai, A Philosopher, Educator and Sinologist of the Tokugawa Period, Monumenta Serica*, Monograph XII, Peiping, 1948. He contributed, among others, two articles on the religions of China and Japan to the Dutch edition of Huby's *Christus*. Since 1948, Fr. Spae is engaged in parish work. Address: Catholic Church, 68 Hommachi, Himeji, JAPAN (Editor's note).

² A documentary note will be found at the end of this article, regarding the sources to which anyone pursuing a study of religious sociology can turn.

I. RELIGIOUS SOCIOLOGY OF THE NATION

1. *The breaking-up into religious groups; statistics.*

The last war, ending in Japan's defeat, marks the beginning of a new era of religious activities. A labyrinthine structure of truth and error, honesty and fraud, tradition and innovation has collapsed under our very eyes. The ruins are enormous. And yet, the fragments of the past are precious to the builders of the future. The missionary in search of a guide through the last decade of bewilderment will study them intently; he will want to use them in planning this nation's spiritual home ¹.

The newly found freedom of religion, guaranteed by Art. 20 and 89 of the Constitution and the Religious Corporations Ordinance, issued by the Ministry of Education on Dec. 19, 1947, facilitated the birth of a plethora of new independent religious bodies, divided at the end of 1951 as follows:

	1950	1951
Shintō	162	258
Buddhism	157	263
Protestant	34	47
Catholic	1	1
Varia	60	160
Total	414	729

Meanwhile the splintering goes on. And above all, new religions often, not yet registered with the government but actively proselytizing, have sprung up all over the country. They number at this moment several hundreds, defying an exact count.

It would be interesting to study intimately the reasons of secession of many new sects from the old body. Most Japanese interpret it as a sign of decadence.

Statistics published by the different religions, especially concerning the number of adherents, are utterly unreliable, as the following data furnished by the different religions themselves to the Ministry of Education will confirm:

¹ Rather than print here a long bibliographical reference list, I invite the reader to consult the bibliographical sections of P. HUMBERTCLAUDE, S. M., *Petit Guide Culturel à l'usage du Missionnaire*, Tokyo, 1948.

Shintō (Sectarian).....	62,783,810
Buddhism	43,668,499
Catholicism.....	185,284
Protestantism	257,368

The claims of Shintōism and Buddhism are definitely overrated, and so are, no doubt, those of Catholicism and Protestantism to a certain extent. Yet it is true that most Japanese, while admitting affiliation with some Buddhist sect, at the same time worship at Shintō shrines on special occasions, or contribute towards their upkeep.

2. Internal evolution of the old religious groups.

A. *Revival of Shrine Shintō.* — As is well known, State Shintō, i. e., the government sponsorship of Shintō rites, temples and ministers passed out of existence with the Japanese surrender in 1945 and subsequent directives of SCAP.¹ The disestablishment of Shintō created an entirely new situation which, during the following years, and especially from 1951 on, channelled itself into two main currents: the revival of Shrine Shintō and the intensification of religious propaganda by Sectarian Shintō.²

Shintōism, insofar as it exemplified the innate Japanese respect for the land, the Imperial House and the war dead, could not be erased at the stroke of a pen. Consequently, it was small wonder that, after the signing of the peace treaty at San Francisco in Sept. 1951, followed by a notification of the Ministry of Education permitting the participation of government officials in services for the war dead, the attendance at Ise, Yasukuni and Meiji Shrines increased more than fivefold over the preceding year.

Although a revival of State Shintō is not to be expected in the

¹ Six major directives on religious policy were sent to the Japanese government by General Mac Arthur. We are concerned here with the third which is also the most devastating to State Shintō. This Directive of Dec. 15, 1945, entitled 'Abolition of Governmental Sponsorship, Support, Perpetuation, Control and Dissemination of State Shintō (Kokka Shintō, Jinja Shintō)' formulated as its avowed purpose 'to separate religion from state, to prevent misuse of religion for political ends and to put all religious, faiths and creeds upon exactly the same legal basis entitled to precisely the same opportunities and protection.' This order was aimed at State Shintō. Ironically enough, while it cast a temporary general discredit on Shintō as a whole, it had as its immediate effect to throw open the ranks of Sectarian Shintō to many formerly state-run organisations.

² On the distinction between State and Sectarian Shintō, see J. J. SPAE, *Huby's Christus* (Dutch Edition), p. 583, *seq.*

immediate future, due to pertinent constitutional provisions, the activity of the newly created Shrine Association calls for close attention. This Association is the governing headquarters for a federation of Shintō temples wielding considerable authority over its affiliates. While paying little attention to doctrinal matters, the Association expends much energy in fund-raising and the education of Shintō priests. There can be no doubt but that recent developments indicate a strong tendency on the part of Shrine Shintō to align itself with other religious movements and to assume a definite religious character. This causes some apprehension, especially in Protestant circles, but it does not as yet, warrant the conclusion that the popular verdict on the non-religious character of most Shintō rites, formerly officially proclaimed by the Japanese Government and endorsed by the Catholic Church, ought now to be revised.¹

B. *Activities of Sectarian Shintō*. — When the Religious Juridical Persons Law was promulgated on April 3, 1951, thus ending the provisions of the Religious Corporation Ordinance of Dec. 28, 1945, difficulties pertaining to holding and management of property which had beset the various Shintō sect could now be settled to their satisfaction. A general movement towards independence from the thirteen recognized Shintō sects brought the number of officially recognized independent Shintō sects up to 258 by the end of 1951. They can be roughly divided as follows :

State Shintō Sects (reorganized)	24
The Original 13 Sects and their Offshoots	98
Newly Created Sects of varied Origin	136

These sects are actively campaigning for a revival of popular Shintō festivals and superstitions from which they draw their main revenue. Many Japanese marry in their halls. They often sponsor cultural affairs, such as the drama, tea ceremony and flower arrangement. The modern methods of propaganda used by two sects,

¹ The new *Directorium Commune*, in use 'ad experimentum' since 1952 states the following : ' *Ad mentem Instructionis S. Sedis* (May 25, 1936, cfr *A. A. S.*, XXVIII, 1936, p. 406 sq.) *Missionarii sequenti modo procedant: Cum agitur de caeremoniis ad 'Jinja,' quae ex iudicio communi hominum cultorum Japoniae significationem habent mere civilem (i.e. manifestatio amoris patrii, reverentiae et gratitudinis erga majores et benefactores patriae defunctos et sim.), catholicis licet interesse iisdem et more ceterorum civium agere (declarata sua intentione, si hoc necessarium apparuerit, ad falsas interpretationes removendas).* Pars Quarta, 76.

Tenri and Konkō were deemed worthy of special attention by a recent Protestant report.¹

C. *Buddhism*. — Similar problems of organization, finances and secession beset Buddhism. It feels the keen competition, especially in the educational and cultural fields, of the new Shrine Shintō and Christianity. Its Bonzes are often unlearned, unbelieving and unscrupulous. They engage in non-religious and even commercial activities and their standard of morality, especially in the Shingon and Nichiren sects is said to be low. They no longer enjoy the respect of the people, but they maintain an immense potential power, especially in the rural communities. This power is still sufficient to prevent the establishment of the Church in certain villages.

Some sects have streamlined and democratized their ancient organization, not without much internal strife. Above all, a tendency to copy Catholic and Protestant evangelizing methods, even going as far as the introduction of modern hymns and a catechism, and the presentation of the Buddhist message in thinly veiled Christian terms of morality and doctrine, are signs of a revival of Buddhist inner life. The fervent priests and laymen who spearhead this movement have united in a Council of Buddhist Believers. In 1952 they mustered enough strength to be host to a World Conference of Buddhists which, however, failed to produce the desired unification of Asiatic Buddhists but rather served to heap scorn upon the Japanese form of Buddhism and helped to underline the differences that divide the modern forms of this ancient belief.

D. *Catholicism and Protestantism*. — That the Christian ideal steadily reaches the hard core of the Japanese masses is one of the most consoling facts of post-war religious life. Immense opportunities, undreamt of a few years ago, are offered to the enlightened zeal of the missionary, both native and foreign. Even though the number of Christians remains small, they wield already such moral power and direct so many educational and social-welfare institutions, that Japan has correctly been called "the greatest missionary country of modern times."

This rather summary survey should also mention a host of new religions which have sprung up from nowhere since the end of the war. They are one of the most interesting and tantalizing features of religious Japan. Often without connection with the old established beliefs, they draw their inspiration from various sources of

¹ *Basic Strategy of Evangelical Work in Japan*, p. 91, 97-100.

thought and morality. One, called the Daitenshukyō (Religion of the Great Lord of Heaven), took a name reminiscent of that of Catholicism (in Japanese: Tenshukyō) and preaches love and sincerity in the name of a Creator. Another one, called the Sei-Iesurissshōkyō, believes in the second coming of Christ. As sacred writings, it recognizes both the *Bible* and the Buddhist *Hokkekyō*. These new religions add to the confusion and, moreover, they bring discredit to religion in general. Some of them are under police surveillance and suspected of tax-dodging. Others were forced to disband after a brush with the law.

3. *The religions and other groups: School, Society, Family.*

The religious climate of Japan is to a certain extent revealed in the numerous but incomplete and scientifically unreliable answers to questionnaires with which the different religions circularize the population. We should like to mention a few of them here, but only for reference. We believe that they represent a fairly typical sample of those problems now uppermost in the mind of religious leaders. The data which they furnish may not be generally true, but they have, nevertheless, been twisted to prove all sorts of conclusions in the hands of those who compiled them. Consequently their 'propaganda value' should not be underrated.

The Ministry of Education undertook the compilation of several surveys which have been issued in two publications mentioned above. The avowed aim of the authorities is "to determine empirically the effective hold of religious influence on the Japanese people." Detailed questionnaires were sent out centering around three major ideas: School and Religion, Society and Religion, Family and Religion.¹ We shall now briefly analyze some returns, freely adding information drawn from other sources both national and local.

A. *School and Religion.* — Of the 280 schools questioned, 150 or 54 % answered. Among them were 6 Shintō, 51 Buddhist and 93 'Christian' institutions,² the proportion of schools not answering the questionnaire being almost equal among the three groups.

In Shintō and Buddhist schools, practically all students belong

¹ *Shūkyō Yōran*, p. 252.

² The survey unfortunately makes no distinction between Catholic and Protestant schools. But I doubt whether any Catholic schools were polled. We shall supplement it with data from other sources.

to the religion under whose auspices they study. But in Catholic and Protestant schools, owing to the small number of faithful, and even though preferential treatment is given to their adherents at entrance examinations, not more than 20 % of them are Christians compared with some 80 % Buddhists and 'unbelievers.' In Catholic schools, Catholic pupils make up less than 15 % of the total number of students. But in the case of both Catholics and Protestants, a high number of converts come from the student groups, proving the immense missionary value of educational work.¹ Recent Protestant statistics claim as high as 32 % of the total number of converts are students.² The percentage of students is definitely lower for Catholics. It varies considerably, however, considerably according to whether the parish has a Catholic school or not.³

We turn now to some details of a more specific nature. When 1,400 geographically representative young men (830) and women (570) were asked in 1950 whether they considered religion necessary to modern man, they answered as follows :

		Students in Public Schools	Students in Religious Schools
1. Quite necessary	...	27.2 %	44.3 %
2. A good thing	...	48.0 %	39.6 %
3. Indifferent	...	18.6 %	11.8 %
4. Useless	...	2.1 %	1.0 %
5. Harmful	...	1.4 %	1.0 %
6. No opinion	...	2.7 %	2.3 %

¹ Detailed statistics on Catholic schools and the proportion of Catholic students in them will be found in the Japanese monthly, *Katorikku Kyō iku*, *Catholic Education*, Oct. and Nov., 1952. See also a Protestant forum on 'Mission Investment in Christian Education,' *The Japan Christian Quarterly*, Winter 1953, 65-72, and Spring, 1953, 98-107.

² The Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikai (Anglican Church) and Bishop of Kobe, in an address to the Anglican Missionary Conference held at Gifu, Japan in July, 1952, told his listeners that 'some professors of Kyoto University, Kansai University and Dōshisha University carefully studied these Christian students, and reported that they are 1. weak of character, 2. shallow of thought, 3. over fond of social meetings, and 4. most interested in chorus-singing and parties. In addition to this, they pointed out that the best students, from the intellectual point of view, are apt to be nihilists. They are men of high principles and deep thinkers. And those who have qualities of leadership among students are apt to become Communists. They have the spiritual vitality to fulfill their vision in practical ways.' (*The Japan Christian Quarterly*, Winter 1953, p. 43). — Amazing statements indeed, which throw an unfavorable light on the influence of Protestant education in Japan. Protestant schools have recently been hotbeds of Communist activity.

³ St. Francis Xavier parish at Himeji, with 792 Catholics on March 19, 1953, had 28 % student converts, less than half of them belonging to our girls' school.

When the same group was asked whether they personally believed in a religion, the answers were as follows :

1. Firm belief	... 15.8 %	24.5 %
2. Qualified belief	... 51.4 %	51.5 %
3. No belief	... 13.6 %	6.6 %
4. No belief, but would like to inquire ...	10.2 %	7.4 %
5. Looking for a new kind of religion ...	5.9 %	4.3 %
6. No opinion	... 3.1 %	5.7 %

It will be remarked that the number of those disavowing all religion is only 13.6 % and 6.6 %. Japanese youth is definitely turning away from the extreme materialism and atheism brought about by the uprooting of all spiritual values at the end of the war. Perhaps no healthier sign of their interest in the spiritual could be found than their answer to a question about the meaning and end of life.

What do you intend to live for?

	Total %	Boys %	Girls %
1. To get rich	6.1	6	6.1
2. Science and fame	4.2	4.3	4.1
3. Pursuit of personal tastes	32.3	31.1	33.5
4. Dolce farniente	13.8	14.6	13.0
5. Uncompromising righteousness	30.6	28.9	32.3
6. Self-sacrificing service	10.4	12.0	8.8
7. No opinion	2.6	3.1	2.1

80 % of Japan's population is said to be Buddhist. But judging from the opinion of her youth, Buddhism should be fighting for its very life !

At a large Protestant College in Tokyo, out of 2,527 students, 1,669 or 67 % indicated Buddhism as their family religion, but only 123 or 4.9 % as their personal religion. Stranger even is a report from a Tokyo Buddhist college where 176 out of 550 students answered that they did not believe in the existence of Buddha ; 48 % disbelieved the immortality of the soul (a Buddhist dogma), and 45 % denied the existence of Amida's Paradise or Buddhist Heaven. The same group of Buddhist students when asked which religious leaders they admired most, out of 435 votes cast, gave only 100 to Buddhist priests, 47 to Shintō officials, 17 to faith-healers and 271 to Catholic priests and Protestant ministers. Finally, a nationwide survey purports to prove that 75 % of Japan's youth heartily dislike Buddhism. They brand it as unscientific, impractical, antiquated and gloomy. They accuse the bonzes of moneymongering, immorality, lack of idealism and missionary zeal. Their indictment, unfortunately, is not unfair, and is amply endorsed by the

total absence of a sense of vocation. At the Buddhist University where I studied before the war, I found not one single professor or student who believed sincerely what they professed. Matters have become worse since that time owing to the shortage of applicants for temple service and to their low standards of education. The decadence of Buddhism, even more than the epochmaking changes in the nature of Shintō, accounts to my mind for the subconscious yearning towards something spiritually higher and for the cultural vacuum which drives Japanese youth towards Existentialism and kindred dreamy philosophies.¹

B. *The Institutions of Social Service and Religion.* — Japan, especially since the end of the war, takes pride in a very satisfactory and, in a sense, Christian social legislation.² Here again, tradition and innovation have been happily blended. Admittedly, the carrying into effect of some welfare provisions leaves much to be desired. But the blame falls largely on the unsettled economic condition of the country and the world. It is not for the lack of energy and good will, that often appalling poverty prevails.

Through a system originated in Okayama Prefecture in 1917 and soon adopted by the whole nation, cities were divided into several sections and the needy contacted by a committee of relief workers, often appointed by the government. Under the Social Welfare Committee Law which became effective on July 29, 1948, the same organization under the new name of *minsei-i-in*, continues its important work. These Social Welfare Committees are an admirable non-Christian version of our St. Vincent de Paul Societies. Since

¹ FR. JOSEPH ROGGENDORF, S. J., director of the Educational Department and Catholic Teachers' Association, The National Catholic Committee of Japan has admirably treated this whole problem from the Catholic standpoint in *Lumen Vitae*, V, 107-124. See also *L. V.*, VII, 649-652.

Latest statistics on Catholic schools in Japan, 1952 :

	Number of School :	Students and Pupils :			Professors and Teachers :		
		Man	Woman	Total	Religious	Lay	Total
UNIVERSITY	2	29	10	39	100	259	359
COLLEGE	5	2,127	808	2,935			
JUNIOR COLLEGE	7	64	882	946	67	254	321
HIGH AND MIDDLE	111	10,247	25,686	35,933	465	1,435	1,918
ELEMENTARY	25	2,059	6,034	8,363	82	232	314
VOCATIONAL	16	150	1,623	1,773	59	97	156
TOTAL	166	14,676	35,343	49,989	773	2,277	3,068

² Post-war Social Legislation includes a Daily Life Protection Law assuring state protection for all destitute persons (Promulgated Oct. 1, 1946; revised, May 31, 1951); the Employment Security Law (Nov. 1947); the Unemployment Allowance Law; the Unemployment Insurance Law and the Child Welfare Law, all of Dec., 1947.

1949 an Ordinance of the Welfare Ministry (No. 59) requested that the committees remain as co-operative bodies to the local governments. Their efforts are now devoted to communal welfare ; their intervention is much sought by all sorts of needy people and their social standing is very high. They are as anxious to collaborate with the Catholic Church as the Church is anxious to collaborate with them. A great amount of the relief goods which we distribute pass through their hands.

Social welfare institutions have always been considered one of the chief means of spreading the faith. This is particularly true in the case of sanatoria and leper colonies. The Catholic Church operates a small but commendable number of hospitals for tuberculosis : nine sanatoria with 700 beds out of a national total of 462 hospitals for TB patients with 83,775 beds.¹ The Japanese have a morbid fear of tuberculosis. Priests visiting sanatoria are invariably well received by the management and the patients easily become good Catholics.

In the case of leprosy, Catholics were the first to combat this dreaded disease. The Church even counts martyrs among the leper inmates of the first Catholic hospital established at Yedo. Out of thirteen leper colonies in Japan, two are under Catholic auspices. Two others, although government subsidized, have a Catholic chapel.

Generally speaking, Shintō sponsors cultural activities linked with Japan's ancient traditions, while Buddhism and Christianity — especially the latter — concentrate on charity work and education.²

Lack of social service and general usefulness is the immediate and often decisive factor which turns the pagan mind away from Japan's lethargic Shintō and Buddhism. For the chief accusation

¹ Statistics for 1951 published by the Ministry of Welfare estimate the number of victims of tuberculosis in Japan at 590,662 with an annual death-rate of 93,654. These figures are certainly far too low. — On the Catholic effort, see Joseph FLAUJAC, P. F. M., *The Healing Church in Japan*, Worldmission, N. Y., Summer 1952, 170-175.

² Catholic Social Welfare Statistics for 1952 are as follows :

1. Hospitals	13	9. Nurseries	68
2. Sanatoria	9	10. Orphanages	38
3. Dispensaries	26	11. Dormitories	12
4. Leprosaria	2	12. Press	12
5. Baby Homes	14	13. Book Store	9
6. Homes for Aged	8	14. Catholic Centres	4
7. Boys, Girls, Towns	3	15. Students Centres	3
8. Homes for Mothers	5	(Catholic Directory, 1953, p. 287)	

levelled against Buddhism is that it serves the dead while forgetting the living, and the praise officially bestowed on the Catholic Church is due to her devoted service of the needs of the poor and the sick.

C. Home and Religion. — The religious life of the individual has been seriously affected during the last ten years by the enfeebled position of the traditional family system. The wholesale mobilization of youth during war; the subsequent exodus from and return to the bomb-scarred cities, have unshackled millions from the restraint of ancient customs and the authority of their elders. This is, I admit, not altogether to be deplored. Indeed, statistics intimate that some 40 % of our converts are not natives of their place of baptism. And where this fact does not apply, as in rural districts, conversions are seriously hampered.

It is well known that during the Tokugawa Period (1615-1867) and in connection with the persecution of Christianity, families were obliged to register with a temple of their choice, the priests doubling as civil servants. Hence the fact that, traditionally, all 'old families' admit of some Buddhist affiliation which the old folks want to bequeath to the eldest son — a rare candidate for baptism. A recent investigation, conducted both in Tokyo and Himeji, reveals, however, that about 15 % of high school and university students ignore the name of the sect to which their family belongs. They never visit the family graves and they find no religious life whatsoever at home. But another 70 % live in homes where a Buddhist altar or Shintō godshelf or amulets are kept and an occasional prayer is said.

So much for the general situation. But there is the problem of Japan's increasing population and its proposed solutions. It has by now assumed the proportion of a morbid obsession. As the following data will shockingly show, it constitutes a baneful deterrent to conversion.

The man in the street is currently doctored and doped by non-Christian trends of sociology. His lower instincts are abetted by contraceptive propaganda and by the deleterious condescension or even active support of government agencies and regulations. Hence a semblance of good faith in certain cases, but rarely deep enough to hide a guilty conscience.

Population control in Japan is several centuries old. A samurai with more than two children was laughed at. Infanticide was common and shrugged off with some sort of euphemistic expression as: 'I sent my little girl out to pick mugwort!' The first national census taken in 1726 tallied twenty-six million Japanese, and exactly the same number was counted by the census of 1846. The real increase in population dates from the Meiji Restoration.

In 1938 abortion was legalized for medico-eugenic reasons and in 1946 also social indications such as poverty or general inconvenience to the parents satisfied the exigencies of the law. Small wonder then that there is an estimate of more than one abortion to every live birth or from 1,500,000 to 2,000,000 abortions in 1952. Even at that, the population of Japan continues to increase at the rate of 1,300,000 per year. The Mainichi Newspapers recently undertook an inquiry into the practice of birth-control. Its results would indicate that, at the end of 1950, out of 3,500 couples interrogated 29 % practised or had practised birthcontrol. This figure rose alarmingly to 40 % at the end of 1952. The same inquiry reports that, according to occupational groups, birthcontrol is practised as follows :

— university and college graduates	59 %	— labourers	24 %
		— black coated workers	37 %
— primary and middle school graduates	20 %	— liberal professions	42 % ¹

There is one redeeming thought in the matter : Japanese public opinion is being slowly aroused to the moral and physical harm done to individuals and to the nation by birthcontrol. Voices have arisen against the abuses which the law condones and there seems to be a Bill in preparation to amend it.

A study of other problems such as divorce, the suicide rate, concubinage, prostitution, etc., would help the religious sociologist towards a scientific ecology of the Japanese milieu. For the time being, data is too sparse and unreliable and society, under the impact of newly created conditions, laws, fears and favours, changing too rapidly for conclusions in the matter to be reached.²

¹ *Mainichi-nenkan*, 1953.

² I would like to add a note on local religious sociological research. Without much trouble the missionary is in a position to inform himself of the religious situation of his parish. First of all there are monographs like Embree's which show him a scientific approach to the matter. The chapter on religion especially will serve as a starting point. (John F. EMBRÉE, *Suye Mura, A Japanese Village*, Chicago, 1939.)

Then, there are several works in Japanese on village life, some of considerable interest. All cities furthermore publish their own yearbook or tourist guide. Some of these yearbooks are veritable monographs on city life, planning and government. They should be closely studied to find out the mechanics of local politics, religion and administration. On a regional scale, copious gazetteers both old and new are easily found in bookshops. Through them the missionary learns the history of the province in which he works. All these sources combined will help him to appreciate in a general way the quality of the human soil in which he sows the Divine seed. He will then easily be able to direct his attention to the most promising corner of that field so that his toil may produce a hundredfold. He can well pick out mentally responsible persons whose friendship it would be worthwhile to cultivate. He can decide well in advance which policymaking jobs it would be worthwhile to

II. RELIGIOUS SOCIOLOGY OF THE CHURCH

I. *Quantitative analysis of catholic life.*

A. *Population and Population Shifts.* — The missionary movement in modern Japan is hardly eighty years old. It has been hamstrung by a great number of unfavourable conditions. But since the end of the second world war, freedom of religion, the influx of hundreds of missionaries and above all, the general goodwill of the Japanese people towards our religion have given Japan frontpage attention in Catholic missionary literature. Nevertheless our numbers are so infinitesimally small that we could easily lose heart at the unfavourable balance with the general increase in population were it not for the fact that the influence of our religion on social life goes far deeper and reaches many more millions than the statistics would have us believe.

Here follow some data of both a national and local nature :

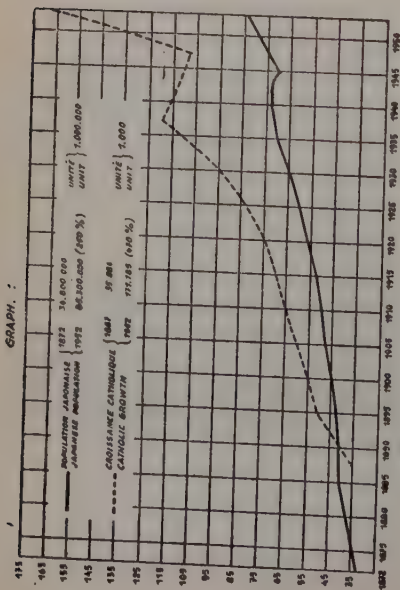
Year	Place	Population	Catholics	Proportion
1887	Japan	about 40,000,000	35,900	1/1115
1952	Japan	85,300,000	185,284	1/500
1952	Osaka Diocese	8,568,000	13,174	1/649
1953	Himeji City	220,000	792	1/277

In 1952 Japan still had eighty-three cities with a total population of 3,919,046 without a priest or church. One of these cities has 120,427 inhabitants. The countryside, with the exception of ancient parishes in Kyūshū, remains untouched. In this matter of city versus country, Protestant missionaries have succeeded better than we, in spreading their forces more in relation to the geographical distribution of the population. An intensive evangelizing movement is now directed towards rural districts, as the following statistics, published in the above-mentioned Protestant Report, p. 49, will tend to show :

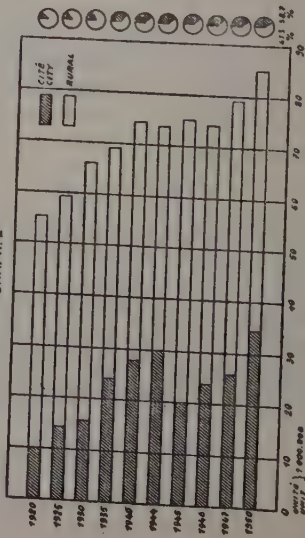
occupy so as to give his district a Catholic atmosphere. He can then mobilize his lay-workers and direct them Christopher-fashion to win the city for Christ.

We may here well take a leaf from secular sources. Even before the recent Presidential election in the U. S. A., the Republican candidate, Gen. Eisenhower, set up a commission to study how many policymaking jobs would have to be filled by Republican appointees before the new administration had effective control over the government. Answer : up to 900.

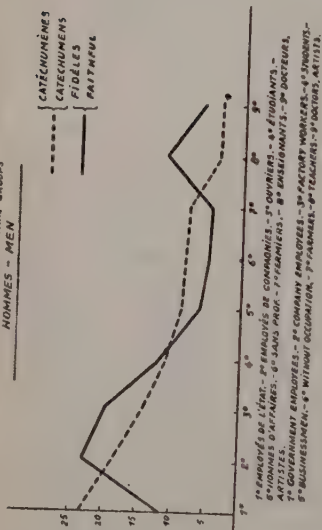
GRAPH. 2



GRAPH. 2

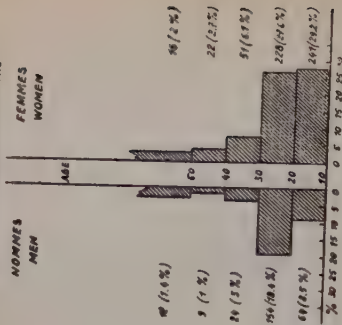


PAROISSE D'NINEJÉ
PROFESSIONS - OCCUPATIONAL GROUPS
HOMMES - MEN

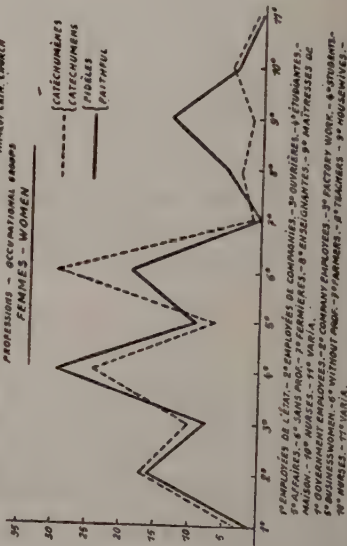


GRAPH 4.A

PAROISSE D'NINEJÉ, CATHÉCHUMÈNES
NINEJÉ CATH. CHURCH, CATHUMENS

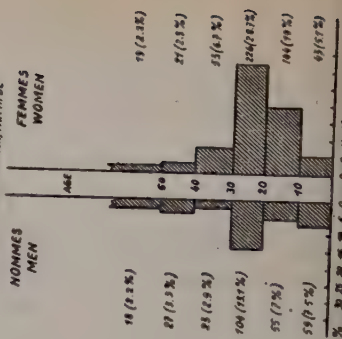


PAROISSE D'NINEJÉ
PROFESSIONS - OCCUPATIONAL GROUPS
FEMMES - WOMEN



GRAPH 4.B

PAROISSE D'NINEJÉ, FIDÈLES
NINEJÉ CATH. CHURCH, FAITHFUL



CITIES (<i>Shi</i>)		RURAL DISTRICTS (<i>Gumbu</i>) ¹		TOTAL
more than 30,000 inhab.		Towns (<i>chō</i>) more than 6,000	Villages (<i>mura</i>) less than 6,000	
Number	214	1,811	8,480	
Population	25,857,739 (33 %)	18,887,518 (25 %)	34,155,284 (42 %)	78,800,541
Prot.				
Churches	1,400 (100 %)	551 (30 %)	189 (2 %)	
— 7 churches per city		1 church for 3 towns	1 for 45 villages	
— 66 % of total churches		26 % of total churches	8 % of total churches.	
— 1 church per 18,470 inhab.		1/32,827	1/180,715	

It is therefore safe to say that in Japan a large segment of the population has no direct contact with the Catholic Church. There are hundreds of localities where a priest has never set foot. Yet few people will be found who have never heard about the Church or who have, in some way or other, not yet been prepared to receive her message favourably.

The second problem concerns the ecological analysis of the population, the spatial distribution of persons and groups or, generally speaking, such population shifts as may readily affect the trend of conversions or the organization of parishes.

Here in Japan, to confine ourselves to the most obvious problem of population shifts, the period 1930-40 showed a constant and rapid increase of the population in Urban areas, reaching the 27,577,539 mark in 1940, with a corresponding decrease of the rural population during the same decade from 49,005,705 in 1930 to 45,536,769 in 1940. The war years with their concomitant mobilization and intense air-raids reversed this trend. But the wartime evacuees have meanwhile returned at a steady rate: Tokyo, for instance, registered a gain from 4,000,000 at the end of 1945 to 7,000,000 in June 1952. Emigration is mainly directed towards the six major cities, especially Tokyo, where 10 % of the total population of Japan is concentrated.

What does all this mean at the local level of rural and small-town parishes? First of all, the relatively high education which characterizes our converts — some 30 %, I suspect, are college graduates, stimulates them to look for jobs in the larger cities. This is the 'problem of the second and third son' as the Japanese

¹ Comparison with the U. S. A.: in 1940 the rural population was 43% of the total national population; in Japan it is now 67%. But here is an important matter for definition: the U. S. Bureau of Census defines as "Urban," places with 2,500 or more inhabitants, while in Japan 'cities, *shi*' have at least 30,000 inhabitants.

characteristically like to call it, — the first son staying on the land. It is estimated that an average of 5 % to 10 % of the entire Catholic population changes annually from one church to another through emigration, marriage, etc. Missionaries agree that herein lies the chief cause of leakage : for the estrangement from the priest who instructed and baptized them and from the place where they loved to worship, coupled with the scarcity of churches in the big cities, has often a dissolving influence on their faith.

However, as was pointed out above, a redeeming feature to this rather depressing fact is the comparative ease with which the non-native population is brought into the Church. At St Francis Xavier, Himeji, to quote but one example, out of 1,046 baptisms conferred during the years 1948-52, 414 or 39.5 % were received by people not born in Himeji. We may regret that many of them will eventually leave us, but should they do so armed with an intense spirit of conquest, they will not fail to become precursors to the missionary.

B. Occupational Distribution. — No national statistics being at hand, I must limit myself to those of my own parish. Graphs 3 A and 3 B show the vocational distribution of Catholics and catechumens, both men and women, in Himeji. It will be remarked that a high number of converts are drawn from the liberal professions. There are many employees and government workers. They, more than others, have the material well-being, the leisure and energy to come and see the priest for instruction. With this educational and vocational background in mind, propaganda, sermons and instructions will be more efficiently planned and bring better results. This confronts us, however, with a serious problem of adaptation when instructing composite groups as is now being generally done in most parishes.

On the Protestant side we are told that an inquiry addressed to 4,087 members of 40 Protestant churches brought in the following answers which, no doubt, will come close to Catholic data :

	%		%
1. Housewives	26.5	9. Farmers	2.0
2. Company employees	15.9	10. Doctors	1.7
3. Students	15.1	11. Mineworkers	1.1
4. Unemployed	11.9	12. Varia	0.7
5. Educators	7.4	13. Factory directors	0.5
6. Public Office Workers	7.4	14. Nurses	0.1
7. Merchants, shopkeepers	5.8	15. Lawyers	0.1
8. Factory hands	5.8	16. Politicians	0.1

(Prot. Report, p. 55).

C. *Age Distribution*. — A salient feature of the church in Japan, again with the exception of Kyūshū, is its youth. Everywhere, young people make up the overwhelming majority of catechumens and faithful. As far as Himeji is concerned, charts 2 A-B will prove this at a glance and it is reasonably certain that other churches would generally conform to the same pattern. As the years go by, the age groups in our churches should register a parallel advance. Already over a period of five years and on the limited scale of our own parish, we can notice a considerable increase of Catholics in the age groups of 25-30. Their subsequent marriage will eventually stabilize the situation. But meanwhile, the establishment of our own schools and the number of young converts which they promise to bring us will, it is hoped, keep our average up to the level of an effective fighting force for Christ.

D. *Male versus Female Catholic Population*. — It has been chidingly remarked that the Japanese church is a women's church, or worse even, a girls' church. Fortunate indeed are those parishes with a proportion of not less than 30 % men against an overwhelming majority of women... The problem has been stated as follows :

' In Japan it is relatively easy, not only to convert a large number of girls, but also to instruct them quite adequately in the Faith. If we could nevertheless be certain, that all the girls who ask for baptism would persevere and raise their children as Catholics, the future of the Church in this country would be rosey indeed. The difficulty however is, that many of the girls are in danger of contracting invalid marriages, while not a few of those who are validly married, find it difficult, if not impossible, to practice their religion afterwards. ' ¹

This high rate of women converts cannot be ascribed to an unbalanced general population. As a matter of fact, the 1950 national census revealed that the male population was then 40,811,000 against 42,385,000 females. But its causes are of a social and psychological nature. The article from which we quoted (pointedly entitled : '*Too Many Girl Converts?*') suggests solutions advanced by prominent missionaries and is of considerable interest to the general reader. It discusses what should be done before and after baptism and marriage.

2. *Qualitative analysis of catholic life.*

It is superfluous to remark that the action of Divine Grace in an

¹ *The Missionary Bulletin*, Vol. VI, No. 2, March-April 1953, p. 33.

individual and even more in a whole nation does not submit to mathematical or statistical research. Yet some of its external manifestations can be tabulated, and religious sociologists assume rightly, that a study of the fundamental aspects of religious life, of the practice of faith and charity, will be of considerable help in directing the ministry of the priest.

Here again we deplore the complete absence of general data. But it is safely assumed that Japan, a newly opened mission country with a glorious and living tradition of martyrdom, is blessed with a small but fervent band of Catholics, the true salt of their native land. New converts, of course, have problems of their own. But few of them reach baptism without having made some positive sacrifice : they die to many things of this world that they may live to those of Heaven. They cheerfully abandon the ways of men who presumed to be gods in order to follow the Way of God made Man for their sakes. They have publicly transferred their war-shattered allegiances to the King of Peace, whose throne is the Cross. Along the lines of their national character — which in so many of its nobler traits predisposes them to climb the summits of Catholic life — they develop a spirituality whose characteristics bring cheer to a priestly heart : a Christ centred faith ; eucharistic devotion, loyalty unto death to the Church, enlightened lay apostolate and finally, a wonderful *esprit de corps*. In one word, an apostolic enthusiasm alimanted at the right sources and channeled in the right direction. Hence the throbbing of life in so many new parishes, the challenge to paganism of such organisations as the Jocists, the Legion of Mary and Neighbourhood Associations.¹

Some idea of the practice of Catholic life in our parish can be gained from the following averages :

A. Attendance at Mass. — Total number of Catholics : 792 (March 19, 1953)			
Excused :		Attendance :	
— children	93	— early Masses	40
— sick	45	— high Mass	250
— distance	90	— evening Mass	75
— job	80	— children's Mass	15
Total	308	Total	395 or 79 %

B. Easter Duty. — Every Catholic is given a little slip of paper with the seal of the Church, his name and the number of his Real group. He deposits this slip in a box when he goes to confession during the period of Easter. The returns for 1952 were :

¹ On this new form of parochial organization, which adapts recognized techniques to the Japanese milieu and character, see the author's article in *Worldmission*, N. Y., Summer 1952, 211-217 and in *Kerk en Missie*, Brussels, April 1953, 63-68.

— Total number of Catholics :	670	(June 30, 1952 ; end of Easter period)
— Excused : — children	... 85	— Should fulfill Easter duty : 501
— baptized at Easter	84	— Easter Confessions 425
— Total	... 169	or 85 %.

C. Confessions 1951-1952 : 1,968. — Frequent confession — or even Easter confession, is a difficult matter with elderly converts. According to our estimate, our Catholics go to confession on an average four times a year.

D. Holy Communion 1951-1952. — 16,695 or an average of 34 times a year. Frequent Communion is the rule, Mass and Communion being associated in the mind of the faithful to such an extent that rare are those who attend Mass, even at a late hour, without receiving Holy Communion.

E. Religious Behaviour and Beliefs. — Our Catholics observe the Commandments in an exemplary way. They are well instructed, welcome guidance and are eager to learn new methods of approach to the missionary problems of their surroundings. They have great respect for the priest whom they tend to obey unquestioningly. Superstition is alien to them and where they must associate with it, as in Shintō and Buddhist ceremonies, they conform to the practical rules laid down by the hierarchy. Religious vocations are very numerous, especially vocations to the sisterhoods and to the contemplative life. Mutual aid societies provide for the sick and poor. The social influence of the Church is reaching the masses indirectly through an advanced social legislation of Christian inspiration. Above all, the individual is conscious of the fact that the salvation of his neighbour is his personal affair and statistics show that some 70 % of all catechumens are brought in by their Catholic friends.

CONCLUSION

Among the factors which prevent a more rapid increase of catechumens and faithful, we may enumerate in the order of their importance :

- lack of sufficient missionary personnel : In 1953 Japan has only 1,048 priests, 334 brothers and 2,954 sisters for 185,284 Catholics, 24,359 catechumens and some 82,000,000 pagans ;
- ignorance of the Church's nature, motives and organization ;
- social problems such as birthcontrol, divorce, etc. ;
- geographical factors : distance from church and priest ;
- opposition by family ;
- inarticulate opposition by other religions : Protestantism, Shintō and Buddhism.

Against these handicaps we can confidently list the following convert-winning assets :

- a world organization with a splendid record of service to mankind ;
- the absolute, timeless character of the truths which we preach ;
- the ever-increasing number of our educational and charity institutions ;
- a well-educated, pious and fervent native clergy : 10 bishops and 210 priests ;
- a missionary-minded laity ;
- a receptive, hard-working, morally highstanding nation.

And we may conclude that the Sun of Justice is rising over the Land of the Rising Sun and that its fields are white for the harvest.

DOCUMENTARY NOTE

As far as I am aware, no advanced study along these lines has been undertaken by Catholics in any mission country. As for Japan, the course of this science is as yet uncharted, its methodology uncertain and its conclusions far beyond the horizon of immediate observation.

No doubt, this last statement would hardly be subscribed to by a fair number of Japanese religious organizations that have, at the expense of considerable energy and money, closely surveyed the religious scene from their point of view. The results of their inquiries, insofar as they have been made available to the general public, are of the greatest importance to us and we should be acquainted with their methods and conclusions.

Much source material has been collected by the Japanese Ministry of Education and published in the two following volumes :

Shūkyō-nempō (*Yearbook of Religions*), 1950. Published by the Ministry of Education (MEJ, 8658) and containing a wealth of information on religious life in Japan during the period 1949-1950.

Shūkyō-yōran (*Survey of Religions*), 1951. Same as above (MEJ, 8667) and covering the year 1950-51.

(This *Yearbook* is scheduled to be published annually in July).

On the Protestant side, the Kirisuto-shimbunsha at Tokyo publishes a *Kirisuto-kyō-nenkan* (latest volume : 1952) which both in scope and volume dwarfs its English counterpart, *The Japan Christian Yearbook* (latest issue : 1951). But the main Protestant information, as well as much general information on the subject under consideration here, is contained in a recent, detailed and very well compiled report published under the title *Nippon dentō no kihon hōsaku* (*Basic Strategy of Evangelical Work in Japan*), published by the Special Committee for the Study of Evangelical Strategy for The National Christian Council of Japan, Tokyo, 1952.

Our Protestant brethren, warned of the weakness which made them unable to face the present opportunity, and at the suggestion of Dr C. W. Ransom of the International Missionary Council who visited Japan in January 1950, established this special committee to study Christian statistics in this country and to consider the strategy of their evangelical work. The report covers 170 closely printed pages. It is interesting to note that it singles out two reli-

gious organisations ' from which missionary strategy should be learned ' : Tenrikyō (Shintō) and the Catholic Church.

We Catholics can point to our *Directory* (latest issue : May 1953). But the information which it gives is scanty compared to that of the preceding works.

There exist a goodly number of monographs published by individual sects and of interest to our work. Perhaps one of the best, although also one of the oldest, is a book published by the hereditary head of Tenrikyō, Nakayama Shōzen, under the title *Tenrikyō dendōsha ni kansuru chōsa* (*A Study of Tenrikyō Propagandists*). It intends to give a graphic account of the spread of Tenrikyō as seen in the answers of 12,480 followers to a detailed questionnaire. The book was published in 1930 as a thesis and prepared under the guidance of the famous Prof. Masaharu Anesaki.

We may also mention a little book by Fr Joseph Shibutani Osamu (Pen-name : Hayasaka Jirō), entitled *Katorikku nyushinja no shinri kenkyū* (« *The Psychology of Japanese Catholic Neophytes* »), Nagasaki, 1940, and summarized by the author in *The Missionary Bulletin*, Winter 1949, 24-27.

Japan has scores of scientific organizations which study religious phenomena on a national scale. Most Universities have courses and study clubs concerned with religion. The following organizations distinguish themselves by the scope of their research, the vigor of their propaganda and by a large number of their scientific publications :

a. *Non sectarian* :

— *Nippon shūkyō gakkai* in Tokyo University ; organ : *Shūkyō kenkyū* (*Studies in Religion*).

— *Nippon minzoku gakkai*, Folklore Society of Japan under the chairmanship of Japan's foremost folklorists, Dr Yanagita Kunio and Dr Hori Ichirō. Currently publishes a dictionary of Japanese folklore of great interest in the study of popular beliefs.

— *Shūkyō kenkyūkai* in Kyoto University. Studies all Japanese religions but shows lively interest in Christianity and new religious trends.

b. *Shintō* :

— *Shintō shūkyō gakkai* in Kokugakuin University, Tokyo. Concentrates on the study of popular Shintō practices and Sectarian Shintō.

— *Tenri daigaku shūkyō bunka kenkyūjo* at the headquarters of the Tenri Sect, near Nara. Characterized by extremely vigorous research by some of the most internationally-minded religious leaders of Japan. Has the best library of religious works in Japan ; actively studies Catholic missionary tactics and modern philosophy¹.

c. *Buddhist* :

— *Nippon bukkyō gakkai* connected with Kōyasan University. Has correspondents in most universities ; esoteric Buddhism is specially studied.

— *Taishō daigaku kenkyūkai* in Taishō University, Tokyo. The same university sponsors seven other associations for the study of religion in general or the doctrines of Tendai, Jōdō and Shingon.

— *Ōtani gakkai* and five other groups in Ōtani University, Kyoto. Sponsors *The Eastern Buddhist* under the direction of Prof. D. T. Suzuki.

¹ On Tenri see Takahito IWAI, *The Outline of Tenrikyo*, Nara, 1932 and H. VAN STRAELEN, S. V. D., *Japan's Most Powerful Religious Movement, The Missionary Bulletin*, Vol. VI (1953).

— *Ryūkoku gakkai*, a powerful group of first-rate Buddhist scholars, meeting at Ryūkoku University, Kyoto.

d. *Protestant*:

— *Kirisutokyō kyōgikai* or *The National Christian Council of Japan*, Tokyo. Loosely connected association of Protestant bodies in Japan. Publishes among other interesting material, a *Protestant Yearbook* in Japanese and English; also *The Japan Christian Quarterly*.

— *Kirisutokyō kenkyūkai* in Dōshisha University, Kyoto. Here is the centre of theological studies of Japanese Protestantism.

e. *Catholic*:

The National Catholic Committee of Japan, Tokyo¹. Publishes the *Catholic Directory* and *The Missionary Bulletin*.

¹ The National Catholic Committee was established on November 26, 1945, at an extraordinary meeting of the Bishops held in Tokyo to meet the new situation after the war. It is a religious corporation composed of the Hierarchy of Japan as directors, Religious Superiors of Men's Organizations engaged in mission work as its Counsellors, as well as a Secretariate functioning under a Secretary General.

An Executive Committee of seven, whose Chairman is the Apostolic Internuncio and whose members are three Bishops or Prefects Apostolic, and three Superiors elected by the Counsellors of N. C. C. J. meets with the Secretariate several times a year to clarify and expedite the policies formulated by the Hierarchy.

The Secretariate comprises the following offices each headed by its own director: General Affairs, Education, Legal, Liturgical Arts, Planning and Catechetics, Press, Social Action, Students, Youth. ' *Catholic Directory*, 1953, 281.

Modern China and the Gospel

by Jean SEFFER, S. J.,

*of the Centre for Missionary Pastorate in Formosa*¹

Under his thatched penthouse on the shores of Senzian in that Autumn of 1552, Francis Xavier looked with his fever-bright eyes at the fleets of Chinese junks dancing far off on the waves. Beyond the shimmering horizon lay Cathay, the mysterious empire in the middle of the world. Cathay with its gay towns, its populous valleys, rich with a civilization which had existed for four millenniums, was ignorant of the 'Good News.' Sixty years later, in 1616, thirteen thousand Christians in eight groups, containing General Sung, thirteen mandarins and 321 men of letters, seemed to foreshadow a rapid spread of the Gospel. In 1850, 144 missionaries at the head of eighteen missions were ruling over 330,000 converts. While the population was increasing at the rate of 1,700 a day, the Church was gaining three a day. Three hundred years of apostolate ended with a severe setback. 1953 finds the young Chinese Church undergoing the inexorable marxist persecution and this nation of 450 millions under the iron rule of its communist leaders is on the way to acquiring an hegemony in Asia which was formerly uncontested. A numerous diaspora of from 12 to 15 millions are already spreading the influence of the mother country in southern Asia. In spite of prodigious efforts by her missionaries, the Catholic Church has hardly touched this enormous mass. One believer for 146 Chinese, and this proportion is dwindling every year in a tragic manner, for if in 1947 the figure for conversions attained 100,000 this must be looked at against the 10,000,000 births which were registered. Why has the Gospel in 400 years made such slight

¹ Joined the Society of Jesus in 1937. Professor of religious instruction in the College de la Providence, Amiens (1945-1947). Missionary in China (1947-1952); from 1950 to 1953 Father Seffer contributes to the formation of catechists in Shanghai. Appointed to the Centre for Missionary Pastorate, Formosa. — Present address: Rathfarnham Castle, Dublin, EIRE (Editor's note).

inroads into this immense empire, and why are so many Chinese souls still ignorant of the astonishing revelation of the God of love ?

1. *The effect on the Apostolate of a tragic History.*

“ We know this man’s origins ; when Christ appears, no one is to know whence he comes. ” (Jn, VII, 27).

As the historical advent of Jesus was a stumbling block to the Jews, so His Church, linked up with human destinies, remains also for many, a stumbling block on the way to the light. One only has to glance at present day Chinese newspapers. Compromised by its attitude to the imperialist powers, the Catholic Church appears like a feudal power ; in China the Church is today the heir of a tragic past.

Where are the happy days in which the imperial court in Peking fêted Jesuit mathematicians, astronomers, scientists, doctors in Chinese letters ? Since then what disappointments ! Landing from their caravels, the Portuguese conquistadors afforded the missionaries a protection which was soon to weigh heavily upon them, and the standards of the Catholic kings too often overshadowed the Cross. From the dawn of the seventeenth century (on the 14th January 1622 ‘ the Propaganda ’ created by Gregory XV held its first sitting), the Papacy had to fight inch by inch to regain its independence, which had been compromised by the exclusive rights of ‘ padroado ’ on the Levantine missions. Soon the long and sterile quarrel of rites broke out, alienating the sympathies of the great and unleashing the imperial wrath. The severe persecution of 1706 to 1860 was to cause unprecedented harm, and to increase the trouble the suppression of the Company of Jesus by Clement XIV occasioned a dearth of secular missionaries. Then in 1858 after the treaty of Sientsin came their return under the wing of the victorious powers, in the sad hours of a vanquished people deeply wounded in their national honour. The Good News was but tragic tidings for many.

2. *The attempt to evangelize the masses.*

Under the shadow of this unfortunate past, what was to be done ? Free at last after so many years of severe persecution, benefiting from the prestige of the foreigner among the lower classes, conversion of the pagans was eagerly undertaken. The former persecution had driven the missions into the country to avoid the suspicious eyes of the imperial mandarins and the work was therefore begun

among the peasants. Officials and the literate, mostly prejudiced against the foreigner and jealous of their power, turned a deaf ear to the preaching. The saving of as many souls as possible was henceforward to be the goal, the missionaries resigning themselves to restrict their efforts to the country people, poor and illiterate, hoping that later a Christian élite would be formed from among these. After six or seven months of study, speaking an elementary language, still astonished at the local customs and behaviour, they devoted themselves soul and body to an absorbing apostolate. The Western nature of the Church was a help, as the foreigners' prestige was high, and one assisted at the strange spectacle of the adaptation, in reverse, of a people proud of the foreign aspect of its religion. The faithful, in their Roman or Gothic churches, had to familiarize themselves with the foreign pictures, hymns and language. "He is almost a European," used to be said of a Chinese priest by way of compliment. 'Foreigners' lap-dog,' the insult thrown at the Christians today, is all the more telling because it caricatures a painful reality.

Under these conditions a collective instruction in Christian doctrine was obviously indicated. It was necessary to give a solid social formation to the faithful who in 1946 numbered among them 85 % poor and illiterate, and care had to be taken to give them a proportionate foundation : prayer in common took on a paramount importance, to the extent of almost eclipsing private devotions. Ritual became a distinct feature and to become a convert was above all to enter a Church which was markedly different from the pagan rites. If prayer was made in the noble language, incomprehensible but the only acceptable one, for no one dreamt of praying to God in Heaven in the ordinary ill-sounding spoken tongue, it was still, owing to the collective psalmody, truly religious worship. When training neophytes and catechumens therefore, much more emphasis was laid on the study of ritual and the practice of morality than on a dogmatic formation, hard for simple people to assimilate.

3. *New aspects of the problem.*

A. *The attempt at converting the élite.* — The quite recent admission of 'Pai Hua' as the official and cultural language, the acquirement of a real personality by more and more Christians, the rapid awakening of the student world to philosophical problems and to foreign literature, found the Church insufficiently prepared. It now had to satisfy the legitimate curiosity of an educated world influenced from outside. The argument of 'authority' had lost its

power, for the foreigners' prestige had suffered a very serious eclipse after the military reverses inflicted by the Japanese. The new requirements had rapidly to be faced up to and a personal religious training started. The situation was taken in hand at once, but realization was hindered by the sino-japanese war and lack of personnel.

B. *Intrusion of communism.* — Violently stressing in its anti-religious propaganda the shadows of the past, communism pointed out all too easily the deficiencies of an outmoded catechesis, twenty years behind requirements. Without their confiscated Catholic school, families are as a rule incapable of teaching the prayers and a too abstract catechism. Ill informed as to the Christian message, many generous pagans let themselves be led astray by the marxist doctrine, which promises a temporal messianism, partially realized. This success of materialism, limited it is true, but real all the same, marks the turning point of an option that many have taken for an immediately efficacious terrestrial solution. They have chosen to build up their world without the help of Him Who said " My kingdom is not of this world " (Jn XVIII, 26). But marxist messianism, pursued at the price of very heavy sacrifices, especially of physical and moral liberty, brings its own disillusionment. In its march to certain failure, it crushes the religions against which it jostles. Catholicism resists and is today the witness to its own divine authenticity. It symbolizes for sincere souls resistance to the materialist powers and the safeguard of human progress. However, it is to be feared that communism will shape a generation of atheists and men psychically unbalanced. An era of profound depression may succeed the present overexcitement. Nazi youth, prematurely exhausted, is less open to the message of life. What of communist youth ?

4. *Suggested orientations.*

The problem thus resembles that of the readaptation of Western catechesis, taking into account the conditions which are peculiar to China.

A. *The obstacles which are peculiar to the Chinese temperament.* — Industrious and practical-minded, the Chinese easily sees the utilitarian side of things so that temporal messianism is always a temptation to him. " What use is it ? " is the invariable question. If it is convenient to make capital out of this attitude as has been done so largely in the past, there is great risk of ending with a

practically homo-centric religion, which would atrophy the Christian way of life and sterilize it. The Chinese is all too apt to expect of the Church that it should be, not only the witness to a religion of the spirit, but also the champion of material progress.

Legitimately proud of a glorious past, he does not accept criticism, however well founded, and is reluctant to admit foreign interference. Arrogance must be avoided when collaborating with him ; in short, he quickly understands friendship but does not care for patronage. The Chinese are by nature eclectic, after being saturated by centuries of Confucian morality and the dogmatic intransigence of Christianity is distasteful to him. Very careful to keep the happy medium in everything, he has difficulty in accepting the folly of the cross and the love of God.

B. *Steppingstones to the Gospel*. — No one is ignorant of the exquisite civilization of this nation, easy of access and congenial. The very number of recent conversions and vocations to the priesthood and religious life is a wonderful illustration of the welcome given to the Gospel. "Blessed are the patient, for they shall inherit the land" (Matt. V, 5, Knox'transl.). One must have known the Chinese country people in the time of their honest prosperity, to understand how near they were to those Galilean crowds who received Christ. Hope soars all the higher because of the already numerous native clergy, among whom are to be found some eminent men. The books composed or translated in these last years, the liturgical chant, the painting and architecture of the Chinese, show the possibility of a real adaptation to modern needs. Foreign missionaries, better trained in the language and customs, more awake to the problems of adaptation, see their possibilities vastly increased, helped as they are by a zealous and carefully trained laity. Buddhism in its various forms and Taoism are introductory to the Gospel, because they bestow on their followers an elevated code of morals and the sense of God. Coming from an inconsistent and often puerile dogma, they find in the Gospel the light which was lacking to them before. The love of God remains for them the great revelation. This love of God, the ideal of paternal or maternal love, answers to their deep need of filial love. As far back as the XIII century, Jean de Montecorvino understood what could be done with the liturgy in China. At Khan Baliq, the ancient Peking, he founded a 'scola cantorum.'

Possessed of a complicated ritual of good manners, partial to a theatre with sumptuous costumes and stylised gestures, the people are eager for religious ceremonial and find in Catholic worship a tremendous outlet for self-expression.

C. *Some practical conclusions.* — Hindered, interrupted, the still timid but fruitful attempts at necessary reforms, far from being stifled have been stimulated. In the diaspora, thanks to the enforced retreat and imposed leisure, ideas are ripening and plans being made. At Formosa, for instance, a modest centre for catechesis has been started, to receive suggestions and undertake, with everybody's help, a readaptation of the message and methods to modern needs. The soul of it will be Rev. Fr. J. HOFINGER. This priest, a specialist in missionary catechesis, is well known for his numerous articles in *Lumen Vitae*, and he is correspondent to the *China Missionary Bulletin*, in which he is arousing public opinion on the question of prayers in the popular Chinese tongue. As teacher of theology in the Kiangshien seminary, he has for twenty years followed closely the evolution of catechesis in China and masterly articles, which made history, were sent by him to the synodal commission of 1940.

Among the tasks which lie ahead, we must mention in the first place the composition of books of prayers for initiating into a personal interior life. These must be understandable and up to date. A really Chinese catechism should also be published, with active methods making appeal to the heart and using concrete examples as well as rational arguments. But above all our message must be presented, not chiefly as a succession of rites or a moral code, but as a vital synthesis, a striking mystique. How many of our catechists lack cohesion and unity, or insist too much and out of season on formidable commandments, almost ignoring the living attractive truths of divine adoption, grace and the sacraments. A catechetical magazine should be started in this spirit, adapted to the needs of our catechists. The necessity for this will be greatly felt in coming days, when the apostolate will be restarted with laity too hastily trained. Books of modern apologetics must, then, be composed or adapted, to answer intelligently the numerous questions raised by marxist propaganda. They must enrich the spiritual literature both ascetic and mystic, dogmatic and historical ; in short, rapidly and intelligently answer the requirements of a religion which will be personal as well as collective. The heroic witness to the faith and the blood of the martyrs will fertilize the future fields ; it is for us, now, to prepare a firstclass seed for the harvests to come.

Basic Education and Religious Formation

by Maurice QUEGUINER, F. M.

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I. *Why take an interest in basic education and in what spirit?*

Under our eyes a new world is struggling for birth and one of the chief forces at work is the desire for unity. Formidable obstacles of every kind oppose themselves to this aspiration: the historical past of nations, economic interests at war, cultures in conflict, contradictory cravings for domination, legitimate desires for autonomy, etc. However, in spite of the clashes and rents caused by a greater integration of human activities at the level of international and world affairs, the sentiment of the essential unity of mankind only increases as the knowledge of humanity grows.

This knowledge has already made an inroad into the conscience of the Western Powers, and the effect is still spreading. The truth is, that the world which is brought daily nearer to us by the movements of persons and populations and the perfecting of means of information, is a world suffering from the evils of want, sickness and ignorance. If on the national plan we are not necessarily guilty of this state of things, we are jointly responsible, and this misery cannot come to our knowledge without making us aware of the urgent obligation to find a remedy.

¹ Missionary in India from 1932 to 1942, Father QUEGUINER was Vicar General and Procurator of the Diocese of Mysore from 1942 to 1948, member of the Council of the University and of the Senate. He is now Director of the Bureau of Basic Education, at the International Catholic Centre of Coordination attached to U.N.E.S.C.O. He has published on the subject a pamphlet of great interest: *Éducation de base. Préoccupations catholiques et initiatives de l'UNESCO*. — Address: 98, rue de l'Université, Paris VII, France (Editor's note).

As long as we were living in a closed world, we could no doubt have illusions as to our own deficiencies and judge them to be unbearable, but from the moment we become aware of the profound difference between our standard of living and that of under-developed countries, as soon as we try to estimate the misery in which more than half mankind is sunk, our own evils appear less, and the duty of helping our neighbour more, urgent.

Millions suffer perpetually from hunger; periodical famines ravage great populations. Inclement weather harries bodies ill protected from lack of clothes or proper housing. Erosion renders whole regions sterile, poor tools, lack of fertilisers, and the deficiencies of credit systems and general conditions reduce the yield from the land to a minimum.

Under-nourishment makes men an easy prey to every germ: epidemics, such as cholera, plague and endemic diseases like paludism, dysentery and tuberculosis, make inroads on the population. The average length of life is less than 30 years for nearly a million human beings. It is true that forces independent of man's will explain in part the existence of these scourges: droughts, floods, earthquakes, etc. But ignorance and egoism are the preponderant factors in this material and moral misery which overwhelms the greater part of mankind and it is therefore by combating them that man can be helped to raise his standard of living.

This work of equity and human solidarity is still more imperative for Catholics, who are bound to propagate the Gospel message and the life of Christian charity.

The chief task is to enlighten man as to the meaning of existence, to give him direction and help in realizing his vocation as a son of God, and this should be the inspiration of Catholic educational activities.

Saint Paul exhorts us to practise hospitality, first of all towards those who are of the household of the faith, 'maxime erga domesticos fidei.' As members of the same spiritual family, we have obligations towards them of especial urgency. Numbered by millions, these multitudes who are poor in the goods of this world, are virtually rich in the treasures of faith; but too often these treasures, because unknown and unexploited, are useless to them; as useless as the riches of the earth which they either cannot or do not know how to utilize. These baptised souls must therefore be given that basic education, which will enable them to realize to the fullest extent their vocation as men and Christians, in the communities of which they are members.

*2. Basic education: general aim
with care for religious formation.*

Basic education is not a recent invention, and both Unesco and the governments only aim at systematizing and generalizing it in the continents which are economically under-developed : it consists essentially, as is known, in helping those who have not had the benefit of a formal schooling, to help themselves, in order to lead, in the communities to which they belong, a life materially, morally and spiritually in accordance with their needs and worthy of their vocation. This education which, in the first place, only aims at giving the individual the minimum of possibilities so that he can raise himself to the level of his aspirations and act in conformity with his highest destiny, obviously cannot ignore religion.

Indeed, it is religion which places man in his true position and in authentic relationships with regard to God, his family, his country, and mankind as a whole ; it is the base of the solidarity which links all beings together, and is the touchstone in the hierarchy of values, of the interior dispositions and actions of each. It is religion which throws light on the deeper meaning of work and play, health and sickness and naturally, on the essential problems of destiny. To neglect religion in education would be to give men the benefit of a few candle-ends and deprive them of the rays of the sun.

Technical education is of course necessary. In order to practise virtue a community has need of a minimum of wellbeing and we know that a famished stomach has no ears. Hygiene and medicine, agricultural and manufacturing methods, the creation and functioning of cooperative means of credit, production and consumption, booklearning and participation in cultural life : all these subjects of instruction are integral parts of basic education ; but all are solely the means to a higher end and we should first of all aim at freeing man from material servitudes so that he may be enabled to serve God and his fellowmen in full liberty.

But in order to lead man to this life of generosity of which supernatural charity is the soul, it is not enough to point out the truth ! Even if it were to appear with the constraining force of evidence, everything still would remain to be done. Virtue does not necessarily follow knowledge, nor the life of charity the intellectual acceptance of the faith, and the distance is still immeasurable between hope and possession, between the will and the power to accomplish. It is grace which bridges the abyss. Grace means strength, courage, light and consolation, grace helps man to live

his spiritual life, and thus attain to the full development of his personality. The Christian draws strength for his spiritual and active life at this spring. In all Christian pedagogy, grace should therefore be the centre of attention, effort and exercise. It is not and should not be an added item, a supplementary subject of instruction ; in education, to make religion one item in the syllabus would be the equivalent of making it a superfluity in life, a superstition. Religion is not a branch of learning, it impregnates everything, raises the standard of everything, gives everything its real and true significance.

This is why one cannot teach religion without making it live. Here the method must identify itself with life, or else it misses its aim ; it must be preeminently active : a sharing in the intimacy of God, One and Triune : a sharing in the communal life of the Church, in collective prayer and penance, in sacramental life.

The liturgy lived is basic education and is also quite simply the whole education of the Christian. It is by the sacrifice of the Mass that everything is given a meaning and that all obligations justify their exactions in a practical way ; it is in the Mass that the Christian finds the reason, inspiration, the points of departure and of arrival of basic education. It is certain, that in Catholic countries a campaign of basic education, which was not thus centred on the living liturgy as the point of contact and action between teachers and taught, would be bound to fail. Techniques might certainly be taught and learnt, material or even cultural ameliorations applied to the way of life, but in the absence of the practice of religion, egoism would remain alive, a true sentiment of the dignity of man would not be aroused and communal civic life would remain without a real and fruitful bond.

These same considerations apply equally to the basic education of non-Christians. They must certainly not be made Christians in spite of themselves ; that would be absurd, but it is at least indispensable to seek and gather together the fundamental verities of their own religion which, as truths, are universal and belong to the authentic Catholic heritage ; starting from these verities and carrying out their practical implications to the extreme limit, it will be possible to arouse and maintain a real sense of human dignity and the solidarity of men in God. Do not let us forget that here also the Spirit of God is already working in non-Christians ; He enlightens them, inspires them to a certain extent, and it is with Him that the teacher must cooperate in a concrete way.

3. *Pioneer work.*
Urgent tasks.

It may easily be deduced from the foregoing, that for centuries, ever since her foundation, the Church has provided this Basic Education ; she brings up men and nations, her work of redemption is also a work of teaching. Faithful to the generous civilizing tradition of the Church down the ages, Catholic missionaries have always endeavoured to raise the standard of living of their Christians. This work of equity and charity, shining as witness to the Faith, is also a necessity for the establishment of local native churches, supplied with all the institutions which their rôle and dignity require.

The missionaries have not confined their labours to Christians alone ; they have extended them to the non-baptized, though not with any intention of seducing them by grand, or of constraining them to accept baptism in gratitude. They act under the vital impulse of the grace that is in them to bear witness independently of results, to the gift they have received. To their initiative is due that immense growth of schools of all sorts, dispensaries, hospitals, throughout the world, to which all are admitted without distinction of race, rank or religion ; which, having played the part of pioneers, continue to hold an important place in the education of economically under-developed countries.

It must be recognized however, that missionary enterprises, with some exceptions, have up till now been empirical and independent. They have not formed part of a whole, coordinated and administered for an entire district, in a systematic manner. On the other hand, new methods have been employed or have been considerably developed during the last quarter of a century. It is therefore important that more ample schemes be drawn up and applied on a regional basis. Missionaries, both priests and laity, should specialize in one or the other branch, form local teams and with all the means at their disposal, co-operate with the movement for the raising of the standard of living by education. In certain countries this will be the only way in which they will, today, be able to preach the Gospel by action.

The part played by the specialized institutions of the United Nations, and particularly by Unesco, in this world-wide campaign, is well known. Unesco has set on foot a twelve-year plan, chiefly for the purpose of providing specialists whose task will be, on a national or regional scale, to train experts and advise governments. Eventually, in each country the government itself will be the chief

agent for Basic Education for its people. In India, there are already more than six hundred centres ; the Administrators of most of the African territories are awakening to its possibilities in increasing numbers, and at Dakar, for instance, a General Centre has been started for the training of monitors. As regards Latin America, organizations have begun which will soon be in full action throughout the continent. It would be a disaster for Catholics to keep outside a movement such as this. More than any other body, Catholicism possesses in these and other countries a network of institutions, and a wealth of personnel which already ensures the success of their enterprises. Let them add to their qualities of intelligence and devotion a sound technical training and their work will, we do not doubt, serve as an example, according to even human standards.

Catholics and especially missionaries, however, will be interested in Basic Education, chiefly because of the prospects it offers for a true uplifting of man ; providing opportunities for an integral Christian life and an indisputable witnessing to the Faith.

The Recruiting
and Formation of Apostles

Teaching all Nations

A Play about the Foreign Missions.

by F. H. DRINKWATER

*Editor of The Sower*¹

CHARACTERS

N. B. — The children can all be the same age, say round about ten ; but if some smaller ones can be added so much the better. The first six boys in the list, and also the Chinese boy, each have a few words to say by themselves ; so have the first four girls.

ST. FRANCIS XAVIER, played by an older boy, or perhaps a young priest or teacher.

AFFONSO (a Portuguese boy).

MANOEL, GONÇALO (two white boys of Goa).

MIRANDA, INES (two white girls of Goa).

JOSÉ, MIGUEL, CARLOS, PEDRO (four half-caste boys).

LUISA, RIA, JULIA, TONIA (four half-caste girls).

TULASI, TUNGAVALA (two Hindu boys).

SAMBULA, VANYAVATI (two Hindu girls).

KHASIM, YUSUF (two Arab boys).

MAKUA, ZUMBO (two negro boys).

SINGU, MYOMANA (Burmese boy and girl).

TING-PING, KUEN (Chinese boy and girl).

YÁ-YOI, MURASAKI (Two Japanese Girls).

The scene is a street in the city of Goa, towards sunset one day during the summer of 1542. At the back of the stage there are a few steps up to a church door, with a low stump on each side on which one may sit.

The stage is empty. Outside is heard an occasional sound, drawing nearer, of a small gong being struck to a special little rhythm.

Then from the right enters a young priest in a shabby cassock and biretta, and a large crucifix stuck in his cincture. Five boys accompany him. The priest

¹ See the biographical notice in *Lumen Vitae*, I (1946), p. 506, and III (1948), p. 155. — Address Lower Gornal, Dudley, ENGLAND (Editor's note).

is Francis Xavier, age thirty-six, short of stature (five foot one to be precise), fair of complexion, full of animation and charm, but evidently feeling the heat; he carries the little gong and striker, and mops his face with a handkerchief at intervals.

Of the boys, Affonso is the son of a high official from Portugal, and is dressed resplendently as a little grandee, complete with sword. Gonçalo and Manoel are of Portuguese descent, and dressed in European (Tudor) fashion but more soberly than Affonso. Jose and Carlos are brown-skinned half-castes, slave-boys more or less, wearing untidy shirt and breeches.

AFFONSO. You look very warm, Father Francisco!

XAVIER. Not really, Affonso? You don't say so!

[He rings gong again and calls out over the audience]

Faithful Christians! [rings again].

Faithful Christians, for the love you bear to Jesus Christ, send your children and your servants to the Christian instruction! Send them for the love of God! [Then to the boys.] Affonso here says I look warm. Tell me now, all of you, Gonçalo and Manoel and Carlos and José — do I really look warm?

ALL. Yes, Father!

[Enter two more half-castes, Pedro and Miguel, then two Hindu boys in white.]

XAVIER. Ah, here they come! Have you got the book ready, Affonso? Here's some new names for you, I think. Isn't this Miguel?

MIGUEL. Yes, Father.

XAVIER. And you? [pointing to each in turn.]

PEDRO. Pedro!

FIRST HINDU BOY. Tulasi!

SECOND HINDU BOY. Tungavala!

XAVIER. Well, we're all very glad to see you!

[Rings the gong again.]

JOSÉ. Can I hold the bell, Father?

ALL [except Affonso and the Hindus]. O, let me hold it, Father!

XAVIER. Yes, I think it's José's turn to hold the bell. [He gives it to him, then sits down to wipe his brow.] Ring it only when I tell you.

MIGUEL. Can I hold your hat, Father?

XAVIER. There you are then. Well now, I'll tell you the reason why I look so hot. The reason is — because I *am* so hot! This is most assuredly the hottest country God ever made on this earth.

JOSÉ (who has stationed himself near the left entrance). Isn't it time to ring the bell yet, Father?

XAVIER. Oh, yes — ring it loud! [He does.]

MANOEL. In Portugal it is cool in the evenings.

AFFONSO. What do you know about it? Father Francisco and I are the only ones here who've ever been in Portugal, aren't we, Father?

MIGUEL. Did you come in a ship, Father?

XAVIER. Did I come in a ship? Thirteen months of it — shall I ever forget it? Oh, that ship — oh, that Sant'Iago!

GONÇALO. Are you going back to Portugal?

XAVIER (*wistfully*). Back to Portugal ? Back to Navarre ? Back to my brethren of the Company ? Ah, my Gonçalo, I think I will never see them again this side heaven. Why look, is this a whole girls' school arriving ? Come on, don't be frightened !

Enter from right the two Portuguese girls (dressed like grown-ups, Tudor fashion), and four half-castes in plain short frocks and gay hair-ribbons. The boys move over to the left to make room. One or two sit on the ground or the steps.

MANOEL (*with no enthusiasm*). It's only my sister Miranda.

MIRANDA. Good evening, Father. This is my friend Ines — she's been before. And we've brought some of the girl-servants too. Tell the Father your names.

FIRST GIRL-SERVANT. Luisa, if you please.

SECOND GIRL-SERVANT. Ria.

THIRD GIRL-SERVANT. Julia.

FOURTH GIRL-SERVANT. Tonia.

XAVIER. Well done, Miranda.

MIRANDA. But Tonia has to go soon, Father, because her mother is very ill.

XAVIER. Oh ! and is her mother a Christian ?

MIRANDA. Yes, and she's very ill — the Doctor says she will die to-night.

[TONIA, *thus reminded of her troubles, begins to cry.*]

XAVIER (*with a compassionate arm round her*). Oh, Tonia ! Has the priest been to her ? [*She nods her head.*] Listen, Miranda : you know that Song of Contrition I taught you — can you say some of the words ? “ And why, O blessed — ”

MIRANDA.

And why, O blessed Jesu Christ,
Should I not love Thee well ?
Not for the sake of winning heaven
Or of escaping hell.

Not with the hope of any gain,
Not loving for reward,
But in the way Thou lovest *me*,
O ever-loving Lord !

E'en so I love Thee, and will love,
And in Thy praise will sing ;
Solely because Thou art my God
And my eternal King !

XAVIER. Good girl. Now here's my crucifix — take it to Tonia's mother and tell her to kiss the feet of our Blessed Lord on the Cross, while you say the act of contrition.

MIRANDA. Yes, Father.

XAVIER. Go with her, Tonia [*They go out right.*] And that reminds me, Carlos — how is your old grandfather to-day ? Has he received Our Lord yet ?

CARLOS. No, Father. He says his prayers but he will not speak to the priest.

XAVIER. Here you are, then, take my rosary and let your grandfather

hold it while you and Pedro say the first sorrowful mystery for him. Off you go.

CARLOS. Yes, Father.

XAVIER. Tell him we shall all be saying a prayer for him in the church. [CARLOS and Pedro *exeunt left*.] Now, José, ring the bell once more, it's time we began.

[*Enter two Hindu girls, in dresses of spangled muslin.*]

And here are two more girls — two daughters of India ! Tell us your names.

FIRST HINDU GIRL. Sambula.

SECOND HINDU GIRL. Vanyavati.

XAVIER. They are hard to remember, but you are welcome — look after them, Ines. [*Enter two Arab boys, in coloured tunic and red fez.*] Ah, here come our two Arab boys. We've forgotten what to call you — tell us again.

FIRST ARAB. Khasim.

SECOND ARAB. Yusuf.

XAVIER. Khasim and Yusuf ! Truly this city of God is the meeting place of every tribe and tongue and people and nation ! But they've a long way to go before they're all saints. — Why, who is this ? [*Enter two little negro boys.*] Surely here is Africa ! Oh, come right up, nobody's going to hurt you.

GONÇALO (*speaking to the world at large*). I don't know why *they* want to come — all these niggers and half-breeds !

XAVIER. Gonçalo ! I'm ashamed of you. [*He gathers the two blacks, one on to his right knee, the other inside his left arm.*] Tell me, what do they call you ? [*They whisper their names.*] This is Makua, and this is Zumbo. And all of you listen to me now. You all have different fathers on earth, but you all have the same Father up in heaven. Who is that Father, Gonçalo ?

GONÇALO. It is God, Father Francisco.

XAVIER. Right. And remember this : God loves all His children the same. And He doesn't care about the colour of their skins, whether they are black or white or brown or yellow, so long as they are clean.¹ But what He thinks about is your soul and whether it is free from sin and shining bright with faith and hope and charity. And we're all very glad to see you, Makua, and you too, Zumbo.

INES. You always like the boys best, Father.

XAVIER. Do I ? Well, you see I was one myself, Ines. Look, who's this ? [*Enter a Burmese boy and girl, in coats of bright-coloured silk.*]

AFFONSO. I think they're Burmese children, Father. Tell me your names. BURMESE BOY. Singu.

BURMESE GIRL. Myomana.

XAVIER. Welcome, both of you. You are just in time to learn the prayers. [*He disengages himself from the blacks and stands up.*]

Stand up everybody. [*They form a group each side of him.*] Get ready to

¹ This little homily on the colour-question does not claim to be based on any definite incident or saying recorded in the Saint's life.

make the Sign of the Cross. Those who don't know how to do it, watch the others. All ready ?

[*He signs himself with immense reverence ; they all imitate him, the Negroes and Burmese keeping their eyes on the others.*]

ALL. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

XAVIER. Now we shall say the Paternoster.

O dear Lord Jesus Christ, this is the prayer you taught us Yourself, so help us now to say it well.

[*He lifts his eyes up to heaven, and his hands high above his head, and leads them in saying the Our Father very slowly, clause by clause. At " Give us this day " he cups his hands together humbly as one receiving a gift ; at " forgive us our trespasses " he covers his face for shame, and so on. The children say the words with him, keeping their hands joined but following his eyes with their own.*]

XAVIER. Now we shall say the Creed, as far as we have done it. Cross your arms like this, and answer all together. Manoel, God gave you a sweet voice, so you must start the singing.

[*The children cross their arms on their breast. XAVIER declaims the articles of the Creed with dramatic fervour and suitable gestures. After each article the little verse is sung to a cheerful tune.*]

XAVIER. The first article of the Creed (*eyes and hands lifted to heaven*) : I believe in God the Father Almighty, Creator of heaven and earth. [*A slight pause, then with right arm upraised.*] Do you believe that ?

ALL THE CHILDREN (*at the top of their voices*).

I believe it !

Jesus, Son of the living God,

Help us in thought and word and deed,

That we may always firmly hold

This first article of your Creed !

XAVIER. The second article of the Creed : I believe in Jesus Christ, His only Son, Our Lord : Do you believe that ?

CHILDREN. I believe it ! [*Verse sung as before, with " this second article " in last line. And so on each time.*]

XAVIER. The third article of the Creed : Who was conceived by the Holy Ghost, born of the Virgin Mary — Do you believe that ?

CHILDREN. I believe it ! [*Verse.*]

XAVIER. The fourth article of the Creed (*sadly*) : He suffered under Pontius Pilate [*arms cruciform*], was crucified, dead [*head inclined*], and buried [*arms crossed*]. Do you believe that ?

CHILDREN. I believe it ! [*Verse.*]

XAVIER. The fifth article of the Creed : He descended into hell : the third day [*triumphant voice*] He rose again from the dead. Do you believe that ?

CHILDREN. I believe it. [*Verse.*]

XAVIER. So now we come to the sixth article of the Creed, and I have not told you about that yet : so let us all sit down. [*He sits on the side post, and*

the children settle down, some standing at the back.] You remember what our Blessed Lord did after He rose again from the dead ? I was telling you yesterday.

INES. Father, there's a hole in your shoe !

XAVIER. Yes, I know there is.

MANOEL. It's getting bigger every day, Father.

XAVIER. Well, I really must put a patch on it to-night. But I want you to tell me what Our Lord did after He rose from the dead. What did He do, Miguel ?

MIGUEL. He went to see His holy Mother.

LUISA. And St. Mary Magdalen saw Him too !

JOSÉ. And all the holy apostles saw Him !

RIA. They saw the wounds in His hands and His feet !

XAVIER. Yes. And then He told them to go up to Galilee, where all their homes were, and He said He would come to see them there. So they went to Galilee, and they went out fishing in their boats — because they were fishermen like some of your fathers are — and soon Jesus Christ came to them. And they were full of joy to see Him. And they sat together every day by the sea-shore, and He told them ever so many things they wanted to know. But after forty days it was time for Jesus Christ to go back to heaven, because He had finished doing everything that God the Father told Him to do. So He told the apostles to go back to Jerusalem. And when they were there, in the big room where they had the Last Supper, Our Lord came to see them for the last time. And He said : “ Now I must go back to My Father in heaven, and you will not see me any more. You must wait here in Jerusalem until I send the Holy Spirit upon you, and when He comes He will teach you all things and tell you what you must do. ” So then [*here XAVIER rises*] our Blessed Lord said, “ Come with Me ” and they all went outside the city and up to the top of a big hill. And there they knelt down while Our Lord blessed them, and then He said His farewell words to them ; and this is what He said [*with large gestures of arms and eyes here*] : “ All power is given to Me in heaven and on earth. Going, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you : and behold I AM WITH YOU ALL DAYS EVEN TO THE END OF THE WORLD. ” Then while they were all looking at Him [*XAVIER is now no longer acting Our Lord but one of the observing apostles*] they saw Him rising up from the ground into the air, and a bright mist gathering quickly around Him, and then they couldn't see Him any more, only the cloud of mist.

[*For a moment he stands silent, looking up.*]

So that was how our dear Lord Jesus Christ went back into heaven, to sit there on a throne by the side of God the Father and be King over all the angels and saints.[*He sits down again.*] And especially I want you to remember what He said to the apostles just before He went up : “ Behold, I am with you all days even to the end of the world. ”

That was His promise to all Christians, and you know how He keeps His promise, don't you ? How does Jesus Christ live with us always, José ?

JOSÉ. He is always in the Church, Father, on the altar.

GONÇALO. In the Blessed Sacrament.

XAVIER. That's right. So now, let us all go into the church, and say our prayers to Our Lord and sing a Salve to His beautiful Mother. Everybody go in very slowly, and take some holy water as you go in. And when you get in front of the altar, Manoel, what is it you do ?

MANOEL. Go on one knee, Father.

XAVIER. Yes, to adore Our Lord on the altar. Show them all how to do it. [MANOEL *steps into the middle and genuflects.*] Now everybody do it — right knee, please. [Everybody *genuflects all together. Meanwhile, from the left, two Japanese girls appear and survey the company with interest ; and a moment later a Chinese boy and girl are seen on the right.*]

AFFONSO. Look, Father ; two Japanese girls !

INES. And a Chinese boy !

[All stand in a group again, and the new arrivals are escorted to the centre.]

XAVIER. Praise be to God ! This makes us complete. From the rising of the sun even to the going down...

[He sits down and sets about ascertaining their names by pointing first to himself and others, and then to the newcomers.]

XAVIER. Listen, now... Francisco — Affonso — Ines — .

CHINESE BOY (*haltingly*). Me Ting-Ping. Sister, Kuen.

FIRST JAPANESE GIRL. Ya-Yoi.

SECOND JAPANESE GIRL. Murasaki.

XAVIER. Well, you come a little after the others, but you're all in good time to enter into the Church ! So now the Far East comes to Christ ! O little Ting-Ping, I must see your country some day !

CHINESE BOY. Big country. Many, many people. [*With wide smile.*] You come !

[The children are amused at his effort, and the girls clap their hands in applause. XAVIER stares hard at him.]

XAVIER. I'll come, laddie, I'll come. I promise I'll do my very best to come.

CARLOS (*his voice heard outside on left*). They're still here, Pedro.

XAVIER. Now who's this ?

[CARLOS and PEDRO re-enter with some commotion.]

CARLOS. We said the Rosary, Father Francisco. And my grandfather says he will go to confession next time the priest comes !

[He gives back the Rosary.]

XAVIER. Thank God for that ! Well done, Carlos, you must have prayed with fervour.

[Commotion on the right. Re-enter MIRANDA and TONIA, *breathless.*]

MIRANDA. Father Francisco ! Father Francisco ! Tonia's mother — she's cured, Father !

[Sensation.]

ALL THE CHILDREN. CURED ! Tonia's mother's CURED !

MIRANDA. As soon as she touched your cross she said she was better. She's downstairs now cooking the supper, and here's your cross back.

XAVIER. Well, this seems to be a happy day for everybody. Let us go into the church and thank God for all His mercies. Which hymn would you like to sing as we go in ?

MANOEL AND OTHERS. " My God, I love Thee ! "

XAVIER. You like that one best ? So do I — I think it's fine. Very well, Manoel.

[They begin the hymn (which is No. 33 in Westminster Hymnal) to some lively tune, and move up the steps and through the church door without crowding. When all the children are gone the hymn is still heard faintly from the church. Left alone on the stage, XAVIER looks up to heaven and prays very slowly and earnestly.]

XAVIER. Eternal God, Creator of all things, remember that the souls of unbelievers have been made by Thee, and formed to Thy own image and likeness... O Lord Jesus Christ, love of my heart, by Thy Holy Cross and by the five wounds which Thy love has cost Thee, help Thy servants whom Thou hast redeemed with Thy most precious Blood. Amen.

The Missionary Training of Adolescents

by Armand WILLOT, S. J.,

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INTRODUCTION

In its early days, the Church's organization was elementary, and St. Peter never laid down any rules for missionary activities and Catholic Action. This did not prevent him, however, from engaging in both activities with the Christians of his time. Now the mustard seed has become a tree, and like so many branches, various *organizations* have grown, which supplement the Apostolic functions ; of these, Catholic Action seeks the collaboration of the laity in the countries where the Church is already established, and Missionary Action, their cooperation in its installation.

As the Church is not divided into active, and passive or inactive members, the apostolic duty is incumbent on every Christian, taking into consideration his condition and his age. It is the Church *as a whole* which takes its stand.

In this article, we shall strive to analyse the manner in which young people can be made aware of this duty, and led to exercise it, thus preparing for the future.

As space is restricted, we are obliged to refer our readers for fuller information, either to our books and articles on the subject, or to other more recent works. What we have to say about secondary education, applies equally to the parallel teaching in technical and normal schools, etc., both for boys and girls.

¹ The Rev. Armand Willot, born in 1907, entered the Society of Jesus in 1924, was ordained priest in 1937. Before the war, he contributed to the *Revue Missionnaire*, the *Collection Xaveriana*, the *Revue de l'Aucam*, published in 1948 'L'Impasse' (Liège, Dessain), in which he gave an account in fictional form of his experiences of several years in three missionary circles. Is now writing pedagogic works and contributing to several educational reviews. — Address : Préfet des Études Modernes Scientifiques, Collège Saint-Michel, 24, Bd. St. Michel, Brussels IV, BELGIUM (Editor's note).

I. THE APOSTOLIC SPIRIT

In early adolescence, when the need is generally found for a direction and an impulse, the apostolic ideal is apt to supply the lead which will bring purpose and dynamism into life. Actual experience has shown that this ideal saves the adolescent from mediocrity and makes his life worth while, quite apart from any consideration of future service to the Church.¹

This is an ideal which will easily captivate a mind of 12 or 13 years, and transform the natural curiosity, spirit of adventure, love of danger, into a generous enthusiasm.² One must not, of course, be led astray by a counterfeit of exotic dilettantism springing from a need for activity and personal vanity. Far from contributing to a dispersion of forces by providing additional preoccupations, or even by replacing one kind of activity by another, the apostolic ideal *unifies* the whole life. To quote the hero of 'L'Impasse,' who is more than a person in a story, and has lived what he teaches; it is "like the chain which links the beads into a single rosary," or else, "like a stream carrying in its current what is or would otherwise be dispersed," and "at the same time relieving the dullness of school life" from which many children suffer.³

For this zeal to be conscious and fully enlightened, there must be a knowledge of the Cause and Person to which it devotes itself, as well as sympathy and esteem for those whom the adolescent is contributing to bring into the Church.

The recommendations of the S. C. of Propaganda, not to lose sight of the fact that "a number of nations in which missions are established possess a glorious and ancient culture of their own," apply also to Leaders of Missionary Action.⁴

Moreover, however efficacious may be the help given by young people to the Missions, Missionary Action must always remain subordinate to their global training in general, and their apostolic formation in particular. In the same way, the aim of a technical or trade school is not industrial production, but the training of the pupils.

Given these conditions, the apostolic ideal will enter into the life

¹ See *Devant l'idéal apostolique*, in *Revue Missionnaire*, 1937, no. 8.

² See *L'Impasse*, pp. 9-10.

³ *Ibid.*, pp. 169-170.

⁴ Instruction of the 9th June 1939; see *Nouvelle Revue Théologique*, March 1940.

of the adolescent at a psychological moment, either during a period of interior peace, or at a time of crisis which, without necessarily affecting faith or morals, may result into a definite orientation.¹ Then the adolescent will 'fight for something,' and after living for his ideal will be prepared to die for it.

II. DURING SCHOOL ACTIVITIES

Without leading masters into the eccentricities of a certain school, where the pupils had, for five years on end, to endure the subject of the manufacture of sugar as their centre of interest, we would like nevertheless to suggest ways and means of introducing an apostolic trend into those lessons which lend themselves to it.

It is not a matter of continually making allusions and digressions, but of introducing the spirit of the apostolate into the lessons, at least in a general way. For, if the Kingdom of God asks of men the sacrifice of what would limit them to their own selves, it certainly must not be built on the ruins of humanity.²

If we would comment on the panorama which unrolls the apostolic vision of the world before the eyes of our boys, we might perhaps sum it up as follows :

"God created the world for men, men for Christ and Christ for God. He created humanity *one*, a oneness which expresses itself by a charity going beyond immediate neighbours. He also created men *distinct* from one another, a distinction which makes them seem like strangers to one another, but which is the foundation of justice : they have a strict, though general, right to share in the good things which God has strewn in profusion over the earth : material, intellectual, moral and spiritual goods.

"Now these men have sinned. For thousands of years, of which excavations, languages, literatures, ancient religions all speak to us, they erred. But they kept a confused idea of the divine call. They created objects corresponding to what they believed to be their desire. In one nation only this call, under the action of Grace, came to the surface and aroused its conscience. They sighed for the day of their deliverance and when this day came, it overwhelmed them : its brilliance was more than their sight could bear.

"Then came response and offering. The whole history of the Middle Ages is here. These simple hearts opened to the light and gradually turned towards their brothers the slaves. They were not holier than we are, those ancient barbarians, nor any more than the Renaissance world which followed,

¹ *L'Impasse*, p. 67-69.

² *Pour un humanisme apostolique*, in *Revue Missionnaire*, March 1937.

but the whole trend of their lives had been changed. They knew themselves to be sinners and awaited their deliverance by Another. Those of the Renaissance thought to rediscover themselves wholly in the men of antiquity with their imagination clothed with the virtues which they lacked.

“ Today, our misfortunes have made us understand all that we ought to be. Men only become fully aware of themselves in the light of their divine filiation. The world which science leads us to discover, which we conquer by industry, we make our own in achievement. Through us it returns to God ; since each of our efforts to better it is a step along the road to the Creator. We are its priests and in a way it is our sacrament. This world which we are leading to God, contains above all our brethren, with all their different cultures, and we must be like intermediaries between them and their Creator... ”

Such would be the general line of thought to be followed in the teaching of adolescents.

III. SPECIAL ADJUSTMENTS

The course of Religious Instruction can be the first one used to lay the foundations. The school programmes could give references to the study of religions, which is so popular today. Besides the teachers' handbook, like *Christus* (Huby, etc., Paris, Beauchesne), there is the *Xaveriana* of Père Charles : *L'appel de la terre au Dieu inconnu* (No. 181). Without being perfect, the anthology published by the German priest Otto Karrer, *Le sentiment religieux dans l'humanité et le Christianisme* (Paris, Lethielleux, 1936) contains many ideas which are fruitful and useful for a course.

The author follows the trace of the one God throughout the universal aspirations (pp. 13-97) ; it is permissible to confine oneself to those nations which are familiar to the pupils, the Greeks, Latins, Germans, or to comment on the principal religions, and the nations of a high degree of culture, like China and Japan.

Other authors, such as Fr. Sertillanges (*Catéchisme des Incroyants*, Flammarion) or Fr. Charles (*Dossiers de l'Action Missionnaire*, Louvain, Aucam) have shewn to what extent God has given a partial light to each of the great religions. Thus, the idolater is in the right when he seeks for “ carriers of divine grace ” (Fr. Charles, *L'erreur des idolâtres*, in *Missiologie*, Louvain, Aucam, 1938), so is the Mussulman when he affirms the sovereign power, the absolute transcendence and simplicity of God (Fr. Charles, *Le rude Islam*, *Xaveriana*, no. 158). On the other hand, the aberrations of animism

turning to the worst form of magic must be pointed out and those of Islam, teaching a fatal predestination, etc.

A second and complementary point of view would be that of the triumph of Christianity, crowning the legitimate tendencies of humanity, and giving value to its riches, in ours and in all great civilizations ; with its really and fundamentally Catholic character, its universality, the interior riches of its Founder and doctrine... It must be shown that all religions, though of unequal value, have prepared the way for the true faith. With tact, the difficult problem of Salvation outside the Church can be approached. And all these truths can be linked up with the liturgical life.

In the same wide apostolic perspective, the humanism of the *ancient languages* has its place. The apostolate of the infant Church also had to face the problem of relations with pagan classics. The first solution was suggested by men like Tatian (Migne, P. G., vol. 6, col. 808), Hermas, Theophilus of Antioch (col. 1123), the authors of the *Oratio* and *Cohortatio ad Graecos* (*Apoc. of Justin*, Migne, P. G., vol. 6, col. 229 and 241). Conceiving their religion as a doctrine on the same level as the others, as a rival of Greek philosophy, they sacrifice the whole of human culture.

Opposed to this tendency is that which has prevailed in the Church. Broader in its conception, it is represented by Justin, the school of Origen, John Chrysostom, Basil. Their ideal is to integrate and give fulfilment to the culture which preceded them.

Clement of Alexandria, in his *Stromata*, shows Greek philosophy as the providential guide of the Gentiles to Christ ; it is for them what the Law was for the Jews. Among the Fathers, St. Augustine adopts the same attitude and we come across it again when we give a book the title of *To Christ by the Vedanta*.

Without repudiating this position, M. André Molitor at the Doctrinal Congress of the A. C. J. B. in 1938 (*Congrès Doctrinal, Vie Culturelle*, p. 7) recommended a widening of our perspective :

" Today, " he said, " our culture based on French culture, pervaded by equivocal notions of latinity, turned entirely towards the past, no longer answers to the needs of the day. Neither does it respond to the historical part which our countries have held for centuries on the political and economic planes, and which it ought today to play on the intellectual and spiritual ones... Can anything be done ? Seek close contact with other European cultures, with the ancient Asian ones, rich in wisdom, and with the vital spirit of the young peoples of America, this subject to selection and reservations. "

Why this restriction? to avoid falling from one dilettantism into another, which is called exoticism, and which has nothing to do with the apostolic ideal.

The two subjects which will place each culture in its own setting will be *history* and *geography*. The *former* is dealt with by the remarks in our second paragraph, and we will therefore content ourselves with a few remarks concerning both religion and history.

In the matter of *Sacred History*, it would be well to emphasize the temporary and provisional nature of Jewish particularism; sometimes shot through with gleams of universalism. Would this not be to comment on St. Augustine's words: "In the same way as a competent education of individuals, so that of mankind, represented by the people of God, has passed through certain periods or successive ages, to be raised from time to eternity, from the visible to the invisible..." (*City of God*, book 15).

As regards the *geography* course, its apostolic aspect will not consist in adding an occasional chapter on the Missions, nor in sacrificing its general character for a kind of ecclesiastical geography.

The spirit animating the 'science of landscapes,' reveals not only the Work of God, but also man's attempt at reconquest, which has become so painful... The earth bears man, but it leaves its stamp on him, in his body, his psychology, his whole way of life. He on his part, imprints his mark on everything.¹ It is in this spirit — without confusing a sympathetic broadmindedness with exoticism — that the monuments and civilizations of China, Japan will be presented.

This desire to see a culture christianised is the reply to the words of Mgr Marella, the apostolic delegate in Japan:

"Greco-Latin culture has not monopolized Christianity. The Christian message itself, immutable in its dogma, can be presented under a broader aspect — Japanese symbolism, so subtle and rich, Japanese art also, and the philosophical currents, cannot be ignored: they must be understood and christianized (p. 48). It would be unjust and discourteous to call the Japanese pagans (p. 39), the word paganism being understood as describing that mass of cruelties and turpitudes, of ridiculous mythologies which the Roman State encouraged."²

¹ Sr. Margaret THORNTON, *La Géographie et les Missions, Xaveriana*, no. 139.

² H. E. Mgr Paul MARELLA, *Visions d'espoir*, 13rd February 1938, Tokyo, 133 pp. published in ms. form.

In our limited space, we can only touch upon the courses in the *maternal tongue* and in *living languages*. Subjects for essays can be chosen for their apostolic meaning, as the Xaverian year has become the theme for debates.

A teacher of *English* literature would have to trace the steps of a conversion ; he could follow the stages of that of the poet Hopkins, for instance, according to Fr. Leahy's *Life*, which covers that enthusiastic period of the return to Catholicism of England and the Anglo-Saxon countries.

Fr. Hopkins could be shown as the apostolic humanist : first preacher and apostle, then teacher of ancient languages and as such again becoming the poet of pre-conversion days. Some of the finest poems in the collection *Starlight Night* would be appropriately quoted.

The teacher could then pass on to the impressions of a young unbeliever, Thomas Merton, on reading these moving poems, which at first only puzzled him : " I opened the book, and read the *Starlight Night* and the Harvest poem and the most lavish and elaborate early poems... Yet it was original and had a lot of vitality and music and depth. In fact, the later poems were all far too deep for me, and I could not make anything at all out of them... " ¹

After having tried to reconstitute Thomas Merton's impressions by re-reading the famous texts, why not continue with the latter's autobiography and trace his evolution towards Catholicism : towards an acquaintanceship at first cold, although full of esteem (p. 175), then becoming more friendly : " My reading became more and more Catholic. I became absorbed in the poetry of Hopkins and in his notebooks... Now, too, I was interested in Hopkins' life as a Jesuit... " (p. 211). And lastly, it would be possible to recapture the final moment in which Thomas Merton, captivated by Fr. Leahy's *Life of Hopkins*, experiences in his correspondence with Newman a final crisis which recalls the conversion of St. Augustine (p. 215).

It is obvious that Thomas Merton's conversion is well worth studying, as that of a typical modern cultured man in any intellectual circle, whether New York, Madras or Johannesburg, who discovers Catholicism.

¹ The Seven Story Mountain, N. Y., Harcourt and Bruce, 1948, p. 100.

IV. PARASCHOLASTIC ACTIVITIES

Although the school is eminently suitable for giving adolescents an apostolic vision, it will not be possible for teachers to make use of all our suggestions. There is therefore room for apostolic activities out of school. While they assume a more practical aspect, they also help in the *formation* of the adolescent, whether they remain decentralized or form part of a genuine *Missionary Circle* — in school or parish.

To the leader of Missionary Action, we would like to recall what the old monks said of their future abbot : “ Si pius est, oret pro nobis ; si doctus est, doceat nos ; si prudens est, regat nos. ” Let him practise prudence, and discretion, that soul of *savoir-faire*, without excluding the two indispensable qualities of religious idealism and intellectual broadmindedness. As for the members of Missionary Action, they must have an enlightened keenness for the apostolic ideal, a sense of responsibility and of humble and co-ordinated team-work.

Their number will depend on the importance of the work, they will form, in their order, an active élite ; following the example of their leader, who will make use of them rather than monopolize missionary activities ; they in their turn will make use of auxiliaries whenever possible. Far from hiding their apostolic spirit under a bushel, they will diffuse it widely, invite interest in their work and thus provide successors for those whom age or circumstances oblige to leave.

The first members will be voluntary and no one will ever be enrolled by force or surprise. The unity of action and ideal which is necessary, not only in the team but in the soul of each member must not become totalitarianism nor exclusiveness. A real liberty must exist, even to retire if they wish.

The Missionary action group will therefore avoid being what Fr. Fernet called ‘ a pious extinguisher. ’

This spontaneous and uncoerced recruiting goes side by side with a manner of functioning in conformity with the laws of juvenile psychology. Encouragement from superior authorities but not protectionism which, as one might say, would ‘ short-circuit ’ the leader and give the group the appearance of a secret society within a concentration camp.

There must be incessant adaptation, something between a lifeless routine and a perpetual motion : plenty of initiative on the part

of the members, each having his part to play instead of being lost in an amorphous mass, but without individual caprice.

A happy balance between the spiritual and intellectual side and the practical, is aimed at. We recommend group Masses, chats by missionaries, study circles, missionary reading, without losing sight of the concrete and dynamic activity necessary to youth, though no activity should be undertaken which is beyond their strength.

The missionary centre should have its own premises and a library.

The Xaveriana *Activités Missionnaires des jeunes*, no. 150, gives numerous examples of successful experiments in different countries, using very varied means.

Not being able to deal with the activities of the "Students' Missionary League" in England and its affiliated society in India, nor the "Saint Xavier's Missionary League" in Ireland and Australia, we will confine ourselves to the typical example of the "Catholic Students' Mission Crusade," founded in the United States in 1918. The original promoter, Clifford King, was a pupil of the S. V. D. Fathers' school at Techny, Illinois. After hearing in the refectory the account of the latest congress of the Protestant *Student Volunteer Movement*, Clifford King asked "Why are Catholic students asleep?" and answered himself: "Because nobody has ever set the ball rolling."

The C. S. M. C. was started in 1918. Mgr Clinchy, the diocesan director of the Propagation of the Faith in Boston, wrote at the time: "The explanation of the success of protestant missionary work lies in their intense missionary education propaganda."¹

In 1925 the C. S. M. C. was raised by Pius XI to the rank of a pontifical organization, with a Cardinal protector. It collected into a national federation all the youth groups interested in the missions: the 'junior units' in the "grade schools," 'senior units' in the "High Schools" and the undergraduate sections, as well as those in the scholasticates, novitiates and seminaries.² The Crusade had a triple programme: prayer, missionary education by means of study, and help to the Missions. Each "unit" is free to

¹ In this connection see the following protestant books on missionary education:

WARNECK, Gustav, *Die Mission in der Schule, Ein Handbuch für den Lehrer*, 10th ed., Gütersloh, Bertelsmann, 1905, in-8°, 226 pp.

VORWERK, Dietrich, *Heidenmission und Kinderseele, Eine pädagogische und psychologische Studie*, Schwerin in Mckl, Fr. Bahn, 1912.

TISSINGTON TATLOW, *The Story of the Student Christian Movement*, S. C. M. Press, London, 1933, 944 pp., III.

² In 1952, 3,100 junior and senior units, 52 veteran units (undergraduates) distributed throughout 52 dioceses. Address: Crusade Castle, Shattue Avenue, Cincinnati 26, Ohio, U. S. A.

carry out this programme as it likes, preferably in cooperation with the diocesan works for the Propagation of the Faith. It is directed by a president, who is always a bishop, a director, usually a priest, a secretary/treasurer and a certain number of delegates from among the students. The members pay a small subscription.

General instructions are issued to the groups by means of the *Crusade Programme* and the magazine *Shield*.

Prayer in private or in common is made for intentions left to the choice of each group. Help given to the Missions, although it may take various forms, is directed especially to the needs of the Propaganda of the Faith and the Holy Childhood.

The Crusade devotes most of its care to missionary study. The means employed are adapted to the various ages and as far as possible to school subjects (religious history, geography, "social sciences," etc. Amongst them are games, illustrated papers, films, discussions, talks, circles, inter-school meetings. Headquarters publish a different programme for each section in order to guide these different activities. A special "Mission Project" is published in grades so that it can be easily adapted; it is of great assistance to the teacher or leader of Missionary Action who has not the time to acquire his documentation at the source. These books are supplied free to schools affiliated to the C. S. M. C. and also contain games and songs.

The Crusade also publishes what are called "Source Books," in which are quoted the most important extracts from the best books on subjects such as Africa, Japan, India, etc. The Crusade has long ago passed its million of students and, the little fish having grown into big ones, has penetrated the university world.

Although it has given the Church a large number of missionary vocations (three of the first founders became Passionist missionaries and were murdered by the Chinese communist brigands in 1933) and considers vocations as the criterion of its success, it will not be looked upon as a disguised novitiate and wants to see the missionary spirit diffused among the Catholic laity.

It would be a good thing if the Missionary Action society were to centre its yearly activities round an exhibition, either its own, or one organized in the town or institute and accompanied by an academic meeting, organized excursions to assist at the departure of missionaries also exert a great influence on adolescents, and can be followed up by correspondence between members and missionaries. At the *École des Roches* there is a constant exchange of small gifts and information between an African Mission and the pupils of one of the houses.

Without making Missionary Action a panacea, nor even a universal *Ersatz*, we may add that it is the introduction to all forms of self-dedication to others, such as social action, as experience shows.

What Youth Thinks of Priests and the Religious Life

*The results of an enquiry
made in Catholic secondary schools in France*

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INTRODUCTION : OBJECT AND AIM OF THE ENQUIRY

The object of this enquiry was to discover what our young people think of the priestly and religious life. What ideas have they concerning the priest, the monk and the nun ? What attracts them in the priesthood and — conversely — what are their objections to it ? What type of priest or nun corresponds to their desires and their inner aspirations ?

We thought we had noticed, in the course of the past few years, the development of a certain mental attitude among our students toward this subject, and it is in the hope of defining this attitude that the present enquiry was opened. The result should throw light on some present aspects of recruiting for the priesthood and on the orientation of our children's Christian life.

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The enquiry took place in 5 secondary boys' schools and 5 girls' boarding schools, chiefly from middle class homes. The results are therefore limited in scope. We have arranged them in age groups, each group containing 100 children :

	BOYS	GIRLS
1. Pre-adolescents	11-13	11-13
2. Adolescents	14-16	14-15
3. Older children	17-19	16-18

A total of 300 boys and 300 girls.

Sheets of questions were distributed ; parts of these are given below. On them it was noted that :

1. The pupils need not put their names but simply their ages.
2. They could leave blank any question that they could not or did not wish to answer.

Usually the spiritual directors or religious teachers conducted the enquiry. Care was taken to make the atmosphere friendly and to encourage an attitude of seriousness and confidence. Efforts were also made to avoid giving the pupils any occasion for criticism and recrimination. At the close of the enquiry, discussions were held between pupils and teachers, which helped to clarify the children's ideas on the subject.

It is impossible, within the framework of this article, to publish the complete results of the enquiry. We shall therefore confine ourselves to the most significant points, which reveal the children's points of view.

I. PRIESTLY FUNCTIONS

Question no. 1. Read the following 10 sentences and put them into order of preference, numbering them from 1 to 10.

- The priest who preaches mission retreats in the French parishes.
- The priest who works among the poor and working classes.
- The priest in charge of a sanctuary of the Blessed Virgin.
- The foreign missionary priest.
- The priest-worker.
- The priest who works among young people as leader or spiritual adviser.
- The priest who teaches.
- The parish priest.
- The priest who is a monk.

— The priest who directs Catholic Action Movements (J.O.C., J.E.C., A.C.I.).

Both boys and girls replied to this question and their general classification was the same.

The complete results according to the order of preference will be found in the table no. 1, ¹ which should be read as follows.

To get a general picture of the results of this enquiry, it is to be noted that the three first choices in all age-groups are given to

1. Foreign Missionaries,
2. Priests who work among the poor and the working classes,
3. Priest-workers,

while the teacher, the monk and the priest in charge of a shrine of Our Lady hold the last three places.

This selection clearly signifies that the children associate the idea of the priesthood with the most active forms of the apostolic life. In modern phraseology, we would say that they like priests to be heroes, 'engaged,' close to the world and especially to the poor.

Let us go into further details :

With regard to the missionary, it is striking to note that his elevation to the first rank by boys and girls lessens by 50 % after the 16th year. With adolescence, what has been called, missionary romanticism, with its vague ideas of heroism, escapism, even exoticism, so proper to that age, begins to fade away. And it must be noted that the aggregate results given by the table do not reveal the fact that in some schools the priest of the poor and the working class is classed above the missionary.

It may perhaps be surprising that the priest who is occupied with young people also takes a lower place after the 16th year with the boys, while with the girls he is in the highest after that age : it would seem that the former undergo a kind of reaction against priestly interference, while the latter welcome it more. In the same way, the older girls are more in favour of the teaching priest than the boys. The situation of the 'parish priest' is the reverse : his duties, little considered and doubtless hardly understood before adolescence, gain considerably in points after the age of 16, more so with the boys than with the girls. Ought this fact to be connected

¹ The order of preference was arrived at by taking the general average of the classification.

TABLE I¹
The Type of Priest Preferred.

Order of preference :										Order of preference:																		
1	2	3	4	5	6	7	8	9	10		1	2	3	4	5	6	7	8	9	10								
Foreign Missionary.	{	Pre-adol.	{	B.	46	17	17	5	6	1	2	2	3	1	{	Pre-adol.	{	B.	1	11	8	12	13	14	16	8	4	
			{	G.	55	18	9	5	7	2	1	1	1	1					{	G.	0	12	9	10	16	16	9	11
	{	Adol.	{	B.	43	23	14	12	2	4	1	1	0	0	{	Adol.	{	B.	2	6	6	12	14	16	26	13	4	1
			{	G.	45	18	8	11	10	2	4	1	1	0					{	G.	2	9	10	12	9	19	18	11
2° The priest working among the poor and working-classes.	{	Old. Ch.	{	B.	24	20	21	10	6	10	8	1	0	0	{	Old. Ch.	{	B.	1	5	10	10	17	23	18	8	8	0
			{	G.	30	25	19	10	7	7	1	1	0	0					{	G.	1	4	4	8	15	27	14	11
	{	Pre-adol.	{	B.	16	25	23	10	9	7	3	5	1	1	{	Pre-adol.	{	B.	0	8	11	11	8	16	13	12	12	9
			{	G.	9	28	23	10	13	5	4	5	1	2					{	G.	3	4	7	11	8	11	10	15
3° The priest-worker.	{	Adol.	{	B.	14	19	21	12	14	7	6	5	1	1	{	Adol.	{	B.	0	7	9	15	13	11	18	10	15	3
			{	G.	19	18	16	13	9	9	6	4	1	0					{	G.	5	4	5	5	12	16	5	14
	{	Old. Ch.	{	B.	23	26	16	6	15	3	5	3	2	1	{	Old. Ch.	{	B.	3	6	7	13	12	11	16	21	8	3
			{	G.	20	23	17	15	15	4	4	1	2	1					{	G.	4	5	9	9	6	9	11	19
4° The priest occupied with Youth.	{	Pre-adol.	{	B.	15	13	13	15	16	9	4	7	5	3	{	Pre-adol.	{	B.	1	5	9	4	5	18	13	15	17	
			{	G.	9	15	11	5	7	14	7	10	4	18					{	G.	3	4	6	13	7	10	10	15
	{	Adol.	{	B.	25	19	16	15	6	3	5	4	4	2	{	Adol.	{	B.	1	2	6	7	12	8	10	18	20	16
			{	G.	17	16	14	10	10	4	6	4	4	5					{	G.	5	5	5	5	11	18	5	14
5° The parish priest.	{	Old. Ch.	{	B.	22	13	13	17	7	5	8	3	2	10	{	Old. Ch.	{	B.	0	0	5	7	7	5	17	21	26	12
			{	G.	30	12	8	13	13	6	6	7	4	1					{	G.	4	5	10	9	6	9	10	18
	{	Pre-adol.	{	B.	10	9	9	18	14	13	17	5	2	3	{	Pre-adol.	{	B.	2	1	3	6	9	9	8	12	23	27
			{	G.	13	8	11	17	14	6	10	3	5	8					{	G.	2	5	5	8	8	10	11	12
6° The preacher of missions and retreats.	{	Adol.	{	B.	11	4	16	11	22	17	8	5	5	1	{	Adol.	{	B.	3	4	3	6	5	11	4	21	23	20
			{	G.	15	20	21	16	8	8	6	5	0	1					{	G.	1	2	2	6	5	5	5	18
	{	Old. Ch.	{	B.	7	11	13	17	16	13	15	3	3	2	{	Old. Ch.	{	B.	3	6	3	3	5	8	10	8	23	21
			{	G.	17	17	15	15	9	6	11	4	4	2					{	G.	4	3	9	5	6	10	15	17
7° The priest chaplain to Catholic Action.	{	Pre-adol.	{	B.	9	5	5	17	12	16	9	5	4		{	Pre-adol.	{	B.	5	7	8	5	5	7	9	17	19	18
			{	G.	7	7	13	2	16	12	17	6	9	1					{	G.	1	1	3	6	6	11	12	9
	{	Adol.	{	B.	3	10	8	10	10	21	17	11	7	3	{	Adol.	{	B.	0	2	0	5	3	2	4	11	24	29
			{	G.	4	10	13	14	12	10	15	15	4	1					{	G.	1	3	3	4	4	5	8	18
8° The priest-teacher.	{	Old. Ch.	{	B.	18	11	11	13	15	13	6	10	3	0	{	Old. Ch.	{	B.	0	0	0	4	1	7	5	10	23	50
			{	G.	10	10	15	20	11	11	10	10	1	4					{	G.	1	1	0	4	4	3	7	11

¹ The figures on the first line show that no. 4 (the Foreign Missionary — see questionnaire) was chosen 46 times.

with what we have observed above, that a double tendency is manifested with the older children : on the one hand, the desire for greater personal liberty with regard to the priest, by the boys, and on the other, a new awareness of the social (parish) reality.

Our children's mentality can be defined with more precision still by analysing certain attitudes observed during the enquiry.

The priest-worker's popularity often falls very low as a result of severe criticisms heard at home. Catholic Action does not mean much, for a good many children do not know exactly what it signifies. The preacher of missions and retreats is popular with some, because he "stirs me up" or "he makes me think of a priest on the tramp." The teacher ranks below the parochial clergy, especially with the older ones : he appears to them to be mainly concerned with discipline. As for the priest in charge of a shrine of our Lady, — *salva reverentia* ! — they look on him as someone who has been 'shelved.'¹

II. THE PORTRAIT OF A PRIEST

The portrait of a priest was the subject of a double question for boys only.

1. Draw the portrait of a priest in words in five or six lines.
2. What qualities have struck you in the priests you have met ?

This is in fact the same question in different forms and that was apparent not only *a priori* but in the results, which were so closely connected that we shall give them together.

The qualities considered as being sacerdotal were expressed by very numerous epithets, to such an extent that it is not easy to reduce them to three or four major qualities and avoid an excessive simplification. We have however, had to put them in some order. With these reserves, we will group together the boys' preferences in four chief categories, given in order of importance :

1. First of all : goodness and devotion to men,

¹ A similar question was put to the girls : they had to give 5 ways of religious life in order of preference. The results were as follows ; their similarity with the results of the boys' questionnaire on the priesthood is striking : one can see the resemblance if compared with the enquiry as to the priest : 1. Missionary nuns — 2. Nuns looking after the poor and sick. — 3. Teaching nuns. — 4. Nuns doing parish work. — 5. Contemplative nuns.

2. Secondly : energy, ' goaheadedness, ' dynamism,
3. Thirdly : theological qualities : man of God, of prayer, of holiness and devotion to his ideal.
4. In the fourth place appear qualities of leadership, energy and willpower, which make him a model worthy of imitation.

A certain number of children note ' humane ' qualities : on reading the results of the enquiry it often seemed that this was by way of contrast with some failing from which the child had suffered : hence, frankness, indulgence, patience...

In order to understand the figures we are about to give, it must be noted that the same subject may cover qualities belonging to several categories. The figures must not therefore be added up, but considered as showing the relative frequency.

When we read on the subjoined table the figure 147 opposite the quality ' accessibility, ' it means that 147 boys out of 300 have attributed it to the priest. On the other hand, only 10 out of 300 mention that the priest is the man of the Mass and the Sacraments.

TABLE II

		Question, no. 1 Give the portrait of a priest	Question no. 2 Qualities of a priest
I. GOODNESS	Graciousness	147	172
	Devotion to men	41	87
	Understanding	—	77
II. DYNAMISM :	Ardour. A young spirit.	67	54
III. THEOLOGICAL VIRTUES	Man of God	58	41
	Devoted to his ideal	15	—
	Holy	11	18
	A man of the Mass and Sacraments	10	—
IV. QUALITIES OF A LEADER	A model leader	35	—
	Willpower, energy, a worker	36	32

In order properly to understand the bearing of this enquiry not only must the ' figures ' of the results be considered, but the descriptions, phrases and ideas expressed must also be studied.

We cannot here quote many phrases, although they are so very characteristic : we will, however, try to take as many as possible in order to define the broad outlines of this portrait of the ideal priest. (Each phrase between inverted commas is a pupil's reply to the enquiry).

Four points stand out clearly :

1. *The values of 'incarnation' prevail in most minds over those of transcendence and separation.* This is the most typical point of view of the enquiry.

For our young people the priest is first and foremost 'the friend of man,' he who 'associates with their lives' (50 to 60 %). Their estimates of the 'man of God' come far below (15 %). All the children insist on the priest being :

a) *receptive to all that is human.* If he does not succeed in this, it is because he is "cut off from the world," "too mystical," "guided in everything by the Gospel," "spending too much time in the chapel," "not sufficiently aware of the things outside his vocation," "too perfect, in the sense of being a bigot," "a tendency to look upon everybody as a priest."

b) *adaptable to human interests.* "He should like sport, amusements, make fun and live like a civilian;" he should have tact, respect liberty, "he does not want to convert but to save others," "he is fully a man," "he acts like a man," "he should be religious but not to excess;" "speak to us of Christ without overdoing it."

c) *one with all men through love.* "Respect for social classes," adaptation to all classes, like the 'priest-worker.' "I like the daily association — the facility and adaptability to all sorts of things."

This insistence on human values goes deep; some go so far as to say that if the priest is not a success, it is because he is 'too much a man of God.'

2. What becomes of the spiritual life in such a perspective? Is not the priest lowered to the level of a mere philanthropist? The results seem to give this impression, yet they are not representative of the children's deeper attitude. In fact, they are very exacting as regards the spiritual value of the priest and they are disappointed if they do not find 'the man of God.' But

a) *in their minds they confuse the 'mystic' and a "man whose feet are not on the earth;" the 'man of God' and the "man who*

soars above human problems ; ” the ‘ saint ’ and the “ man apart, on a different level from the rest of humanity. ” This explains itself ; the children do not see that if the priest lacks ‘ incarnation ’ in his surroundings, this is not through excess of the supernatural, but through lack of charity or of adult maturity. The confusion is serious. And the consequence is the following : befogged by the lack of adaptability of some priests, the children have a tendency to make God and the priestly ideal responsible. They set human and supernatural values in opposition. This may be caused by an imperfect or wrong conception of priestly duties, yet the fault is certainly not all the priest’s. It is a fact that — more than ever — children become aware of the human values at a very early age. It is enough to read some of the expressions used by children of 11 and 12 to realize that they mature early, and are soon attracted by the material standards of the world, money, sports, cars, etc. By contrast with these all absorbing human values, the priest appears as a poor sort of chap, ‘ cut off, ’ as they say, isolated, in a world apart, with other unknown standards. This is all important and it must be realized that when the priesthood is accused of not being adaptable, it does not only mean that they are cut off from men, but also unconsciously that they are disassociated from the paramount values of the world (money, amusements, etc.). Asking a group of older boys (16-18) why there are so few recruits for the priesthood nowadays, we got the answer : “ Chiefly because to become a priest nowadays is to choose a poor sort of life, right out of the world. ” One added “ It is a life so apart, so heroic, that chaps don’t even look on it as a possibility for them now. ”

Pursuing this enquiry and the contacts which it occasioned, it does seem as though the main reason for the lack of recruits is : that the priesthood has no longer any prestige in the present world ; it ranks as something right outside human life ; it is an option for standards utterly unknown to our modern world.

b) *The boys are quite willing to admit that the priest should be a Man of God, but they do not always mean the same thing as we do.* The priest they want is a priest penetrated by the divine, living in close contact with Our Lord, but — and it is here perhaps that the difference of opinion lies — they want this spiritual life to radiate *from within*. The words used by one of them bring this out clearly ; speaking of the ideal priest, he says : “ He is like everyone else (plays games, speaks the same language), but when you talk to him alone, you sense that faith which has made him leave everything... ”

The priest is certainly a man of God, but his spiritual life is

‘ inside, ’ like a fire, a presence, a way of living that is shown in a thousand ways... Exteriorly, this priest is ‘ like everyone else ’ and many insist strongly “ a priest who does not stay shut up in his church, ” “ who does not spend three quarters of his time in the chapel. ” In a word, what is wanted above all, is an interiorisation of the spiritual life ; the boys have no use for a priest who insists on exercises of piety, a man of the Sacraments, of the breviary (there are even reactions against the breviary for instance). But that the priest should be a man of faith and charity to God and man, that is what they want. Here again we see that the ‘ incarnation ’ value is pre-eminent.

c) *An ‘ evangelical ’ conception of the priest.* No appreciation is shown for the monastic and contemplative life. Religious communities of the monastic type are opposed, sometimes violently criticized : they are accused of being ‘ towers of ivory, ’ ‘ uninterested in the world ; ’ ‘ the suppression of the cloister ’ is demanded ; the ‘ simplification or suppression of religious habits ’ is recommended ; they cannot understand how religious can live apart from the world’s problems, in ‘ conventual poverty ’ while quite close to them families are crowded together in slums.

To this is added a certain disdain of intellectual values (speculative) in favour of action and love.

Also — in general — the boys refuse this distinction between the contemplative, on the one hand, and the active apostle on the other. They want the priest to be a contemplative in action.

Finally, the ideal priest for them is the one who is nearest to the Christ of the Gospels such as they know Him : ‘ God all things to all men ’ untrammelled by rules and exercises of piety, preaching the Kingdom everywhere and giving all men the testimony of the saving love of God.

To be all this, let the priest be relieved of material cares ‘ money matters and red-tape ! ’

For the élite, the sacerdotal and religious ideal of ‘ Au cœur des masses ’ (Voillaume), seems to come nearest to their aspirations.

We must however note that our boys have a less transcendent religion than that of Jesus, not so much turned to the Father, as towards the salvation of men : they do not think so much of giving themselves to a cause, as to mankind.

d) *Insistance on the priest’s humanity.* Doubtless, the “ priest should not be too learned, ” but that is so that “ he should not throw everyone else into the shade ! ” Many emphasize the necessity

of the priest's human value, perhaps with the thought of adaptability, but quite obviously also with that of a fruitful and effective ministry.

"He should develop all his human abilities to the maximum. He ought to come to the priesthood as a complete man — it is a matter of honour... for an effective priesthood, etc." Many children, often very young ones, note in a striking way, that if the priest is ineffective, it is because he has 'missed his vocation,' "he has not the gift for it," "his training in the seminary was bad," "he is narrow-minded" — . Boys are realists very early. Among the human qualities required, they insist on the Priest being:

- young-minded, 'go-ahead,' dynamic, athletic, enterprising,
- a good preacher,
- energy, the spirit of leadership,
- sincerity and loyalty.

But this is all counterbalanced by the virtues of humility, simplicity, poverty. They distrust the 'overbearing' priest, or the clumsy one lacking in tact.

III. PORTRAIT OF THE IDEAL NUN

"Draw in five or six lines the portrait of the nun whom you would like to meet."

Two other questions could be quoted in connection with this, for the results coincide and enable us the better to perceive the picture which the girls have of the nun and her life.

"What, in your opinion, is the most important thing in the religious life?"

"What, in your opinion, will a young girl entering religious life find most difficult?"

The habit ?

Enclosure ?

Obedience ?

The vows ?

The rule ?

Community life ?

Here are the tabulated results of these three questions :

TABLE III

Typical qualities of the ideal nun.

<i>Qualities</i>	11-13 years	14-15 years	16-18 years	Total	%
1. Comprehensive — broadminded — knowing life — aware of the problems of the day, etc.	31	71	83	185	61.7
2. A young mind — smiling — gay — lively — enjoying games, etc.	49	79	54	179	59.6
3. Good — devoted — an apostle — affable — maternal — loving, etc.	78	40	49	167	55.7
4. Teaching qualities : intelligent, cultured, creating confidence, firm but not too severe etc.	38	62	49	149	49.7
5. Human virtues : simple, gentle, patient, discreet, frank, just.	53	46	42	141	47
6. Interior life : pious, radiating love of God but without too many exterior signs of piety, etc.	33	24	41	98	32.7
7. Exterior : agreeable, sympathetic, simple habit, etc.	15	26	15	56	18

In this table it will be noticed that the three first groups of typical qualities, supplement or repeat one another: nuns who have seen this enquiry say that is practically the same idea that is to be found everywhere at different ages. This fundamental idea corresponds to that which we have already noticed among the boys under the name of 'incarnation,' the gift of oneself to others, adaptability. With the very young it is translated by the words 'gracious, maternal, good,' etc. (78 %); with adolescents by 'smiling, lively, a young mind' (71 %); the senior ones want "comprehension, a broad mind, awareness of the problems of today" (83 %). Again we must stress the enormous preponderance of percentages in favour of this value of 'incarnation,' while the spiritual and theological life only receives a general average of 33 %.

TABLE IV

The important things in religious life.

Typical answers	11-13 years	14-15 years	16-18 years	Total	%
1. The total gift of oneself to one's neighbour. Readiness to help others. Devotedness, love for others.	17	44	43	104	34,6
2. Prayer.	24	23	28	75	25
3. Obedience. Observance of rules.	21	30	21	72	24
4. The gift of oneself to God. The love of God and of Christ. The service of God.	18	24	23	65	21,7
5. The vows.	22	13	7	42	14
6. Renunciation. Humility. Detachment.	4	10	21	35	11,7
7. Joy. Kindness. Good humour.	2	8	5	15	5

TABLE V

What is the most difficult thing for a girl entering religion?

It will be seen from the table below that

out of 100 girls of from 11 to 13, 23 think that obedience will
require the greatest effort.

» » 14 to 15, 41 » » »
» » 16 to 18, 31 » » »

	11-13 years	14-15 years	16-18 years	Total	%
1. Obedience.	23	41	31	95	31,6
2. Enclosure.	28	31	29	88	29,3
3. The Vows.	28	12	11	51	17
4. The Rule.	10	4	9	23	7,6
5. Community life.	8	6	18	32	10,6
6. The habit.	4	6	2	12	4

At first sight it is evident that, allowing for feminine psychology, the results are the same as for the boys, for the portrait of the nun is that of the priest transposed.

We shall arrive at a greater precision if we quote the girls' own words.

1. *The chief importance is given, as we have said, to the value of 'incarnation.'*

This wish to meet with 'modern' religious, 'up to date,' 'aware of the problems of today' appears in all the answers, even in the most unexpected forms, such as the assertion of one little girl, who states with conviction that "the most important thing in religious life is to have an up to date mind."

If obedience and enclosure have been classified as demanding the greatest effort in religious life, it is not only because these children fail to understand their inner meaning, nor for love of independence; it seems rather that obedience and the enclosure appear to them as the chief obstacles to this human development and awareness of the world which they want above all to find in nuns.

"I would like her not to be enclosed, but in contact with life and in consequence, knowing it, broader in her ideas." Without going as far as one girl, who affirmed that "the essence of religious life is to have no initiative," many believe that obedience destroys initiative. "I would like her not to be a coward before her superior but enterprising, full of initiative." "She should remain as human as possible." They do not want their nuns to be "too virtuous," shut in, suppressed, but "nuns who are lively, smiling, gay and young" (79 % of the 14-15 year olds) showing that religious life does not stifle spontaneity, human values, above all joy. They do not accept "a grace which kills nature." Much more than the preceding generations they admit that priests and religious are not perfect: several insist, "I do not want her to be perfect, that is not possible."

The true religious, they think, is not so much the one who faithfully follows her Rule, who obeys her superiors perfectly, but the one who "having freely made the sacrifice of herself, is happy, gracious, in the total gift which she makes of herself to others."

2. *The spiritual and theological life.* Several, after having laid down that the religious should be receptive and adaptable, add 'but all the same, not too modern.' At bottom they want something more of a nun than a perfectly developed human personality.

The fact that

25 % state that the essence of religious life is prayer,

21 % that it is an entire gift to God,

and 32 % want a profound interior life for the ideal religious, proves that they are less superficial than appears.

The human qualities which they exact do not, in fact, satisfy them unless they are the overflow from an authentic interior life.

“ I think that what is most important in religious life is to be so closely united to God that it overflows in an ardent gift of self to others. ” God is, at least for the best among them, the source of all charity and all religious life.

But they do not want the supernatural cut off from action and from the world. “ Not a religious who is always praying, but one who radiates Christ in her whole life. ” “ She shouldn’t always have her nose in a book of prayers... She should lead us to Christ only by the example of her life overflowing with charity and joy. ”

Contemplative, yes, but in action, in the gift of herself to others. “ One realizes when one knows her (the ideal religious) that she is absorbed in the thought of the salvation of souls and her great means to this is a perfect charity, a comprehension which draws sympathy from all, and allows her to radiate the Gospel. ”

3. *Human values and qualities.* Enemies of formalism, these girls want a more human apostolate, less conventionality, a Christianity nearer to their own.

“ The religious that I would like to meet would be just like others, but differing by her permanent smile, her joyous activity. ” Going to the extreme, one little girl wrote : ‘ A nun who is young, pretty, knows how to drive a car, swims and goes ski-ing with her pupils. ’ This is the picture of the ‘ Break-neck Sisters ! ’

Adolescents who soon get to know the realities of life require competent religious who can help them to develop their personality in our modern world : “ Religious who lead us, not through fear of bad marks or fear in general but by their personality, ” “ open to all the questions of the times, informed as to the different currents of ideas of today, able to take a firm stand without entrenching herself behind the prejudices or the Rule of her Order ; in fact, a personality formed by her faith. ”

Perhaps these girls want to see realized that difficult union between the human and the divine that they unconsciously seek ; girls awakened too soon, uneasy, unstable, torn between the attraction of pleasure and the requirements of the spiritual, between an immense zest for life and a real need for the supernatural, that doubtless wish to find in the religious a woman perfectly formed, in which the authentic supernatural is allied without difficulty with the human values of our modern life.

CONCLUSION

1. This enquiry, conducted in France in Catholic secondary schools of large towns, only touched the middle classes. It is obvious that other results would have been obtained from young people of the rural or working classes. This 'sounding of opinion' is therefore a very limited one.

2. It was a work of cooperation, which aimed at defining the mentality of our children, not only by means of figures, but also by means of a fruitful contact and exchange of views between teachers. Beyond figures and quotations one necessarily steps into a realm of interpretation which remains debatable.

3. Our aim has been to describe mentality, but we have not pretended to definite judgment in any case.

On a first reading some have concluded that there is a lowering of the standards of faith. It is for the reader to judge! We are convinced that our young people are really seeking authentic religious standards.

We now understand their point of view better; it is obvious that many false ideas demand to be straightened out. But, if we want to succeed, we must not present an ideal that is against the tide. It must be adapted to mass mentality and surpass it. We must give our young people what they desire: a 'holy priest,' 'an ideal religious' which the Holy Spirit is suggesting to them in an obscure way and whom they really long to see.

The Recruiting of Nuns

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Although there are splendid lay apostles in both our private and government schools, nevertheless it remains a fact that religious are, by their vocation, particularly suited for giving Christian education ; their way of life is adapted to their mission and their whole time can be consecrated to it. This truth is made evident by the present crisis in religious vocations.

In the United States, where there is, as elsewhere, a lack of religious teachers, a ' Vocation Institute ' has been started.

American Catholicism is going forward, and its expansion is, to a great extent, due to the activity of its religious ; but if evangelization is to keep pace with this expansion, it is estimated that a hundred thousand more sisters should be available at this moment.

To remedy this situation, the Vocation Institute has met each year since 1947. Directed by the Holy Cross Fathers, it brings together priests and religious from all over America. The meetings are held in the shadow of the famous Notre Dame University (Indiana).

The pooling of all these experiences has seemed to us of such interest that we would like to extend the benefit to our own country and throw some light on the problem of recruiting of nuns. These suggestions do not only concern teaching religious — since all kinds of vocations may come from their schools — but it is hoped they may prove valuable to all.

The *theme* which recurs most frequently in the reports is that in the vocations problem, the whole Church and not any particular community must be considered.

It is said in the States, that if the problem has not yet found any immediate universal solution, it is on account of this self-centred attitude. A broader view should be taken where the welfare of the whole Church is considered.

In 1948 Mgr F. L. BEGIN, auxiliary bishop of Cleveland, said, that :

“ The provincial and parochial attitude which thinks in terms of ‘ my community ’ rather than in terms of ‘ the honour and glory of God, ’ is responsible for anyone trying to attract a girl to ‘ our community, ’ rather than trying to inspire her to give herself completely to Divine Service. Even our constitutions condemn that provincialism, for every community’s constitutions say that the primary purpose of the community is the ‘ greater honour and glory of God and the salvation of souls. ’ The secondary purpose may be education, the works of charity, social service, or whatever other apostolate has been adopted by the community. But the first step is the honour and glory of God and the salvation of souls — and we know that God is honored and glorified by religious profession, no matter where it may be. Your community will never suffer from a lack of vocations through your generosity in thinking first of the greater honour and glory of God and the salvation of individual souls. ”¹

I. RESPONSIBILITIES

1. *The priests’ responsibility.*

God does not inspire fewer vocations now than in the past, but vocations never come to birth fully developed. A vocation starts as a seed, a tiny shoot that must be encouraged, and priests, like parents and the nuns themselves, often do not do their duty in this matter. They do not encourage the young people who feel called to religious life ; they do not help them over the difficulties and obstacles which every vocation encounters.²

¹ In these articles we are referring especially to the meetings of 1948 and 1949. *Sisters’ Vocation Institute* (July 1948) and *Third Vocations Institute* (July 1949), Holy Cross Seminary, Notre-Dame, Ind. We wish to thank Fr. John H. Wilson, Head of the Institute, for so kindly supplying information.

² It is curious to note, on the one hand, the eagerness with which priests and laity demand Sisters for their schools, hospitals; even for burying the dead and on the other, the lack of zeal which they often show at present in fostering religious vocations.

Many parents object to their child’s entering religion and some priests even go so far as to say that religious life is out of date. They sometimes deter a girl from entering a convent in order to keep her working in Catholic Action, or else direct her to a secular institute in which she could go on helping them.

This want of logic proves once more, that the problem is not looked at from the correct standpoint, that is, in terms of the Church. Everyone is agreed that religious life should make an attempt at adaptation to modern conditions, but that does not alter the problem.

A vocation exists more frequently than most Christians think. St. John Bosco used to say: "I know young people very well. One out of every three has the germ of a vocation."

The saint's words are not to be taken literally. In the course of adolescence, all young people, and especially girls, pass through an idealistic phase in which they experience a religious impulse, which is not necessarily a vocation. Moreover, a vocation must, in the eyes of the Church, be vouched for by the judgment of the superiors, before it can be regarded as authentic.

All the same, the fact remains that vocations are lost, and it was no doubt for that reason that Our Lord made it our duty to pray: "that workers be sent into the harvest." (Luke X, 2).

The actual crisis seems to be due to the fact that many vocations remain at the embryonic stage. If a vocation is to grow and bear fruit, the soil must be prepared. One of the most frequent conclusions of the meetings at Notre-Dame is, that the *spiritual life of the girls must be developed further*, cultivated and deepened. This is obviously chiefly the task of the priest. It is also that of the nuns, but it must not be forgotten that their rôle is secondary; some priests give too little direction, but some nuns try to do too much, and in consequence they distort rather than shape.

Mgr Noll reminded his hearers that the spiritual possibilities of the girls must not be underestimated, but that instruction should not be confused with education. It is not a matter of sermonizing, or of saying prayers, but rather of training in the spiritual life. This is an objective higher than that of simply catechizing.

Father A. H. Scheid, the chaplain of a school in Minnesota, suggests the following methods of developing the spiritual life of the girls:

1) *Place before them the cause of holiness in the same way as we put forward the cause of the Missions.* Make them understand the marvel of sanctifying grace, the sharing in the very life of God. Convince them that to be pure and holy for God is the most fascinating thing in this world. If we speak of these realities with the enthusiasm that personal conviction brings, we shall obtain, with God's grace, astonishing results.

2. *Make the girls understand the value of the Mass and the Sacraments.* If we want our girls to embrace the cause of holiness, we must direct them to the normal means of sanctification. Two or three years of assiduous and intelligent frequenting of the sacraments, can give us the type of girl who will be prepared for the religious life if God calls her to it.

3. *To develop the spiritual life of a group, make use of the 'cell system.'*

Choose with care a small group of volunteers who will leaven the mass.

In a large American school it has been possible, thanks to this method, to organize a Holy Hour each day, which is attended by forty or fifty pupils during the ordinary times of the year, and by more than a hundred during Lent.¹

The number of religious vocations rose so high among the girls who attended the Holy Hour that the other pupils remarked upon it. One said: "You won't get me to the Holy Hour. I don't want to be a nun!"²

Everything of a nature to develop the spiritual life of the girls should be used. The main thing is to prepare the ground in which religious vocations can flourish and to act with as much prudence as zeal.³

It is obviously the task of the priest to preach the doctrine of vocations and to give a correct idea of religious life. It is not necessary that he should be continually harping on the subject. One talk in the year in which the matter is treated frankly, and a reminder on the occasion of the annual retreat should suffice. But the priest must be broad enough to put before the girls all the possible forms of religious vocations; contemplative, teaching, nursing, and missionary (not omitting the Secular Institutes). The girls should be made to feel that one wants to help them to find their vocation, and not to recruit them for any particular community.⁴

¹ In America the sacramental, and especially the eucharistic life of youth is well developed. The practice of the Holy Hour is also a widespread devotion, many parishes organize one each month, on the eve of the First Friday.

² Young people realize obscurely that the more one gives to God, the more He asks. One little girl who was asked if she was pious, replied: "Yes, I am, but I don't want to become too pious, because then God will ask me to be a nun and I don't want to be one."

³ In the magazine *Évangéliser* — for it is a pastoral problem — we mean to deal with the method of another American priest, Father Kennelly. He is celebrated in Church circles for having directed 260 vocations!

⁴ In view of the actual recruiting crisis for the teaching orders, some priests are anxious to provide for the most urgent need by directing girls to the teaching orders, to the detriment of contemplative missionary congregations. It seems to us that this is shortsighted reasoning.

Vocations are not interchangeable. It is not by stopping a contemplative or missionary vocation that one will acquire a recruit for the teaching orders. By this small-mindedness one runs the risk of deterring a soul from its vocation. And what right have we to substitute for God in this matter?

The personal testimony of the priest and nun will here have more effect than exhortations. As Father Scheid said : " There is the old adage, ' What you are talks so loudly that I cannot hear what you say. ' In developing vocations it is more a matter of what you are than what you say. Give right ideas about religious life and there will be many vocations. Give the wrong kind and there will be few. "

There is another task incumbent on the priest : that of the spiritual formation of communities. Very often the nuns are so overwhelmed with work that body and soul are exhausted. Not finding spiritual support, many get discouraged, and hence do not give the impression of having a happy or balanced life. Overwhelmed, they can no longer radiate. Where this is the case, their life will fail to attract the girls, and parents will be reluctant to let their children enter upon a life which does not appear to bring happiness to those who follow it.

Priests should listen to the complaints of the religious. They do not ask for less work, but for a better spiritual formation, particularly through the confessional and preaching.

2. *The responsibility of the nuns.*

Religious have obviously a great part to play in their own recruiting. The idea which the girls will get of religious life will depend on their habitual behaviour.

Here, according to Father Scheid, are some of the qualities required for successful recruiting :

1. *Personal holiness* takes the first place. God works through holy religious. Sanctity has a magnetic power ; it moves heaven and earth, it attracts souls.

All things being equal, a community which contains many holy religious will attract more vocations than another.

2. *Good example* flows naturally from personal holiness. Young people expect perfection of the nuns and are disappointed when they do not find it. Any failings in charity which they may observe have a disastrous effect, and one should not fear to say this and to repeat it. " ... Let me remind you Sisters that you and I and all of us are always up on a pedestal, even in our most unsuspecting moments, " said Father J. P. Kennelly, " at recreation, in prayer, in our office, in the classroom, everywhere. They will admit no flaws ; they expect perfection. Youngsters are always comparing — comparing us with that we ought to be. "

3. Next come two qualities of great importance from the point of view of the young: *understanding* and *sympathy*. Obviously a nun who does not sympathize with young people and does not try to understand them, will not attract them to religious life.

Modern girls need understanding. One must, while correcting their behaviour where necessary, recognize the fact that they are products of their age, that they have its qualities and its defects, its way of looking at things. A frontal attack only has the effect of putting them to flight; as soon as a child has come to the conclusion that you do not understand her, you lose all influence over her.

Some nuns have a special gift for attracting and guiding youth. Superiors should have confidence in them and encourage them, even if they are still young. They can do much in the work of recruitment. for youth is always attracted by youth.

4. Another quality is required of the religious to attract souls to God: *enthusiasm*.

Young people are enthusiastic, always ready to sympathize, and they like to find these qualities in their teachers.

An austere and unfriendly face will repel them, but you will see how promptly they return a smile. A smiling and enthusiastic religious is one of the best arguments for the religious life.

Let us add to this *a sense of humour* and *graciousness*.

A holy old American priest who had directed many souls to convent life, advised the nuns to be the first to say 'Good morning' to the children. Some, affecting aloofness of manner and lowered eyes, will perhaps think that in so doing they are detracting from their dignity and losing prestige; they should be told that, on the contrary, this attitude would simply bring them nearer to the Gospel and to their children's heart.

We will finish this chapter by "*some mistakes to be avoided*" according to Father Scheid.

1. *Do not overtalk vocations*. Girls resent that. It does nothing but harm.

2. *Do not boast* about the number of girls you have sent to the convent. The reputation of being a successful promoter of vocations is a handicap. It puts the girls on the defensive.

3. *Do not say to the girls: 'We need Sisters,'* or, if you are a Superior, 'I need Sisters.' That is selfish. It is the lowest of all motives. Give the girls a supernatural motive or none at all.

4. *Do not steal* prospective candidates from other Orders. That sort of competition makes the girls think that nuns are out to get them. Besides it is dishonourable.

Amongst the religious here in question, the *teaching orders* have obviously the greatest responsibility. They, more than others, are in continual contact with young people and it is from their behaviour that the latter will get their ideas, not only of the teaching vocation, but of religious life in general. To a great extent, it is their example which will decide girls whether or not to enter religion.

A young man or girl is not attracted by the priesthood or the religious life in the abstract. If each one of us were to look back he would recognize at the outset of his vocation, the determining example of a particular priest or nun whom he met or knew intimately.

Priesthood and the religious life will be attractive and cause enthusiasm, if the priest and the nun appear to be happy in their life and they cannot give this impression unless they really are so. The young are extremely interested in finding out whether those who have given themselves to God have really found the happiness to which every human being on earth has the right to aspire.

Teaching nuns have no idea of the importance of the relationship between teacher and pupil. Only too often they give the outward impression of having entered religion, not in answer to a call from God, but for the sake of economic advantages in Catholic education. Their everyday behaviour should show that love of God is the mainspring of their life and the sole source of their joy.

Their personal happiness at being in the service of God and His Church, should radiate through the little virtues which go by the names of patience, gentleness, devotedness. Their love of God should manifest itself by a simple and sincere piety, by a real love of prayer and recollection.

We must here note the different attitudes of youth towards a vocation, whether to the priesthood or to religious life. When a boy feels himself called to the priesthood, his first reaction is to think himself unworthy. The priestly vocation humbles as much as it exalts.

We do not find the same attitude in the girls, partly because of the way in which religious life is presented to them: whether teaching, nursing or other orders are in question they have it impressed on them that schools and hospitals are calling out for Sisters, that congregations are dying out for lack of subjects.

If we wished to enlist the enthusiasm of the young for the Navy, we should hardly set the salvaging of wreckage before them as their main objective! We should speak of the beauty of a sailor's calling.

If we want to attract them to the religious life, let us point out the grandeur of God's call, the beauty of a life consecrated entirely to Him without reserve. Let us even, as the Americans say, present religious vocation as a ' *love-story*. '

The difference of attitude between boys and girls to religious vocations, proves once again that nuns of teaching orders should by their whole bearing give an enthusiastic idea of their vocation. They should often meditate on the beauty of their mission.

We will end by a recommendation which has been addressed to Superiors of teaching congregations. They should never forget that, however pressing the need may be for organizing their houses and schools, their first duty is to make everyone around them happy, and in the first place their own religious. Let them see that the religious life of the nuns is allowed full growth. Pupils in some Catholic schools get the impression that religious life is an extinguisher instead of a means for full development. We remember the remark of a very good child whose qualities seemed to point to her entering religion, but who put aside the idea with horror. " I don't want to be like them ! " she said, speaking of her mistresses. Some nuns do give the idea of being narrowed and diminished in their personalities. They do not seem to have reached their full human stature, nor their psychological maturity. They are not an advertisement ! Their example repels rather than attracts.

Finally, it must be noted that a teaching vocation often lacks spectacular features. It is easy to arouse enthusiasm for a missionary life, but it is much more difficult to make young people appreciate the sacrifice of a nun, who teaches from 8 to 4 o'clock in an attractive classroom equipped with all modern conveniences and, her work over, returns to her enclosure.

All these considerations confirm us in our first deductions : it is not primarily the actual work done by a nun that is going to influence girls to give themselves to God in the religious life. They will think : " I can teach without becoming a nun and it is a high enough ideal. " They must be shown by example, that religious life is on a deeper and more interior plane : it is the life of the soul with God, a life given to God in answer to His call.

3. *The influence of the family.*

There was a time when most Christian families were proud of having a son a priest or a daughter a nun. Such families still exist, in America as in Europe, but they are rare.

Nowadays parents multiply objections to the entrance of their daughters into convents.

We will examine later how the Americans have tried to solve this problem, but since we are dealing with responsibilities, let us consider those of the parents : they can play a great part in their children's vocations.

The family shapes the child in its own image. Parents who give their children a worldly or superficial education run the risk of killing their eventual vocation in the shell. Christian parents ought to say to themselves that it may please God to choose a priest or nun for Himself among their children and keeping this fact in mind, give their home training an appropriate direction. Should God not call their children to His service, their efforts will not be lost, and they will have the satisfaction of having given the world Christians of good mettle.

Parents have also a part to play in a just appreciation of religious life, for example, by not criticizing religious before their children.

Formerly, parents always supported the authority of the mistress, religious or lay. Nowadays they have a tendency to support their children. Excess is bad in both cases ; a reasonable and prudent judgment will presume the authority to be better informed and more objective ; and will be loyal to it, even if opinions have to be revised later.

II. WAYS AND MEANS

Now let us consider the means employed in the United States to encourage the recruiting of religious.

The first means proposed is given by Our Lord Himself.

I. *Prayer.*

The Americans are very anxious to make children pray for vocations at an early age and to make them ' vocation-minded. ' Their principle is that the school should help the children to discover their vocations themselves and to make them pray every day for this intention from the primary year.

The forms the prayers take are many : three Hail Marys a day, a Holy Hour, a day of prayer and recollection, a triduum, a novena and sometimes one or two months (March and November) consecrated to vocations.

For their part, the sisters have a Mass celebrated each month

for this intention, or else each one devotes a day of prayer to it during the week.

2. *Personal contacts.*

The combined experience of the priests and nuns meeting at Notre-Dame have led them to look upon personal contact as one of the best means of bringing about religious vocations.

The Sisters should seek occasions for private talks with the girls. The latter are curious to know how the nuns live, how their youth was passed, if they knew any boys before entering, and how they came to make the decision.

For the conversations to be really fruitful, the children should be encouraged to contact their mistresses, as well as the priest, chaplain or religious lecturer, and discuss their difficulties. Father Kennelly dwelt strongly upon the duty of teachers to be "approachable" at all times; never telling the children to come back later.

"We must be approachable by youth: we must be willing to sacrifice, to be available to youth. That's the important thing. We know, Sisters, that you certainly are overburdened with work, with your duties and your assignments, and I am most sympathetic in everything. But we must still allow these youngsters to come to us, express their doubts, worries and their fears." It is a fact that children often keep the idea of their vocation a secret and only dare to speak of it in confidence to a priest or a nun whom they trust. Once a sympathetic contact has been established between them, the all-absorbing question can be frankly discussed, assuming, as Father Kennelly said, that one is answering a question that has already occurred to the child more than once. For example one can ask: "Say, Mary, when was the last time you thought about being a Sister?" One can then go on to explain that it is not a question of trying to influence her, but rather of trying to help her solve a worrying problem, whether it concerns the choice of a vocation or of a career.

It would be well to allow from time to time old girls, postulants or novices, to see their former classmates; and the Superiors should arrange for certain nuns occasionally to meet groups of girls, even if this does upset the community's timetable or mean coming in at a late hour. Superiors are recommended to choose for this mission "the youngest and best looking Sisters in the whole Convent."

The Americans have experimented even further. In the diocese of Hartford (Conn.) the religious have been asked to let girls enter their enclosure. This met with a certain amount of resistance, but when the Superiors understood that the Bishops agreed, they opened their doors wide.

The young visitors were very curious about everything: they wanted to know what the nuns did all day, and they insisted on seeing everything: the novitiate, the refectory, the kitchen, the rooms... "Oh, no, not our rooms," said the nuns. "Well, let us at least show them a model room," said the chaplain of the house, and this was done.

The girls above all went after the younger nuns, which is of course understandable, and bombarded them with questions. Refreshments were brought, and a postulant went to the piano. Songs were sung and a film shown of the congregation and its missions overseas. The old nuns had never seen so many young people in their house. Several hundred girls passed through the convent in this way.

This visit was the conclusion of a campaign of prayer and interest in religious life. The result of it all was a number of postulants such as had never been known before.

Another experiment was tried out in Chicago. To allow hesitating girls to make up their minds, they were invited to come and live with the Sisters for two or three months, free of charge but helping in the house. "They will see that nuns have headaches like other people!" one nun said.

Fourteen girls answered the appeal and, out of the number, ten decided, at different intervals, in favour of religious life, most of them for the Convent where they had stayed, the others for neighbouring communities.¹

The Benedictines of Duluth (Minnesota) have attempted to make their elder pupils familiar with the apostolate carried out by the community and have even suggested their taking an active part in it. Before leaving for the Christmas holidays these pupils organized a fête in aid of an orphanage run by the Sisters: each was given the name of a little orphan with whom they spent the afternoon and to whom they gave a present. "The happiness of these children seems to give the students a new sense of values," one of the nuns said. "Over and over again they express their appreciation of the selfsacrifice of the Sisters who do this work. This method seems a little more effective than talking vocations to them."

Finally a few words on certain milieux which are obviously more favourable than others to the recruiting of vocations, as for instance the *Catholic Action groups*, where the orientation towards the gift of self and service of others is present already.

It would be a mistake to overlook the fact that the *government schools* can also provide vocations. One community in the States, counts 40 % of its members coming from these schools. In consequence, an attempt has been made to increase the opportunities for religious to make contact with these schools.

As for the *nursing sisters*, Father Kennelly found out that in one hospital 23 % of the nurses had thought of the religious life and would probably have become religious, if only they had been encouraged. Many choose this life of devotedness as a substitute for religious life, either because they hesitated to make the complete

¹ In Belgium we know a religious community of nursing sisters, who receive girls who are thinking of religious life and admit them into the enclosure for 2 or 3 days to prayer in common, to the refectory and to recreation.

surrender of themselves or because they did not dare give up their freedom. During the first year of study it is still possible to save some of these vocations, but later on they are too much immersed in the professional aspect and no longer think of their nursing mission in terms of religion. They even keep the two things separate, putting their profession first and only seeing in religious life restrictions to the exercise of the work, without discovering the supernatural advantages. The fact that they usually work under a Sister does not facilitate their understanding of religious life. What might lead them to give themselves entirely to God, if they were called to this, would be contact with young nursing sisters, or the presence in the hospital of an older religious, not in a position of authority.

What has been said of the nurses can be repeated à propos of the pupils in the *schools* for teachers or for *social service*. Often in these there are vocations which have gone astray.

We are not ignorant of the fact that, for very good reasons, many nurses, teachers and social workers will find their vocation in secular institutes, and we accept it willingly, following the solemn approval of the Holy Father. We would like to point out, however, that Secular Institutes can never replace religious Congregations, they fulfil supplementary functions. What matters is that each soul should be exactly where the will of God calls her and there render the Church the greatest possible service. It is for directors of conscience to enlighten souls, direct some to religious life and others to the secular institutes, according to the Divine will and not according to their own personal views.

3. *Religious instruction.*

Sister Consilia, a Dominican teacher from Newburg (N. Y.), thinks that the way in which religious instruction is given can do much to encourage vocations.

The children should have explained to them at length the fundamental relationship between them and God; a relationship of gratitude, a debt of justice;¹ they should learn to know Christ, Who is for us the means of going to God and finally they should be inspired with love for the Church.

If young people are made aware of their interior life, which must be nourished and deepened, so as to be able here on earth to taste the happiness of

¹ We know that the virtue of religion is considered by St. Thomas Aquinas as an accessory virtue to justice.

belonging to God, it will be easier to direct the souls who are called to the religious life. Children should be put in contact with God, asked to solve the problem of their future with Christ's help, in prayer and meditation, and given a serious conception of life : too many Catholic girls have the idea that, if they are not called to be nuns, they are ' free ' to seek as many satisfactions as possible on earth without any further care.

For the religious course to attain its object, the teacher must have received a special formation, and have a very thorough knowledge of his subject. Then, instead of simply handing his pupils a collection of facts, he can help them to connect conclusions with principles and give them a precise and living religion.

The Newburg Dominicans have reorganized their religious course according to this conception and have made some innovations. A particular room is kept for it, containing a special library. The room is always open for the pupils to look for books, consult the teacher or do some reading. It is made as attractive as possible and the documentation is kept up to date.

In order to give the girls a real awareness of the Humanity of Christ, the course continually refers to the Gospel. For instance, when studying the virtues, they look up the people who were in contact with Christ in His life on earth, what they asked Him, how He received them... From His behaviour, a personal line of conduct is deduced. All this takes place in the form of discussions, of which the students give a written account afterwards.

Once a week a general liturgical meeting takes place, usually for the purpose of studying the Mass of the following Sunday. This meeting is prepared by a group of eight girls, chosen in pairs from the higher forms. They afterwards explain the Gospel of the day before the whole school, giving the circumstances of time and place. The other children follow in their missals and in the New Testament, while one of the group reads successively the Gospel, Epistle and Collects. In this way spiritual training and initiation into the liturgy is carried out in connection with the religious instruction.

III. SOME INITIATIVES

I. *Vocation clubs.*

Clubs play a great part in the American schools system. They are not confined to games only and should not be looked upon as amusements.

The Club comes from the democratic ideal : the object is to introduce young people to social life, give them the team spirit, a consciousness of their future responsibilities, as also to train them in public speaking in defence of their rights or point of view.

The Vocation Club has been initiated in the same spirit. Its aim is not to urge girls to enter religion if they are not called, but to give them a correct idea of religious life.

This is how the Club functions. It meets once a month for three quarters of an hour during which all problems touching vocations are studied in a practical way : the manner in which the call comes, the variety of vocations, the different orders and congregations... When the Club is well run it is much appreciated by the children, even by those who are not considering religious life. It stimulates their interest in the Church and its problems, shows them the value of all states of life and leads them to accept their future responsibilities, whatever they may be. In any case, it helps to give young people a correct idea of vocation and religious life, and it has been remarked that its influence is exercised not only on the pupils but also on the religious who take part ! The latter often gain a better conception of the problem of vocations.

In one school there is no Vocation Club for pupils, but there is one for the Sisters. In another, the problem is studied by the Missionary Circle.

Results were not slow in appearing. The Club established by the Notre Dame Sisters at Chicago has already provided fifteen vocations, nine of which entered the Congregation. In another school, a Club of twenty-five of the older pupils has directed six in one year to different Congregations.

As a rule, the members are particularly keen on writing to the former pupils of the school, now in convents.

2. *Parents' groups.*

In order to interest parents also in the problem, groups of parents have been organized.

One of these groups at Pittsburgh has the name of '*Friends of Our Lady.*' It meets every month and has four ends in view : to pray for recruits, to study the problem of vocations, to take an interest in the boys and girls who seem to be called by God, and finally — but in the last resort — to give financial help to interesting cases.

This group has tried different experiments : chats over the radio, visits to seminaries and novitiates, exhibitions in connection with different religious orders, etc.

These parents have become the best propagandists for the priesthood and religious life and are well qualified to answer the objections of other parents.

3. *Writings.*

Besides notices explaining in an interesting way the aim of the different missionary, nursing, teaching, and contemplative congregations, it is proposed to publish in the States a little monthly bulletin dealing with different aspects of religious vocation, explaining the variety of services rendered by the Orders, or giving examples of personal experiences.

The press can also help to interest Catholics in the problem and give them a right idea of religious life. It is suggested that the different Orders share the work, each in turn contributing an article. The success of such an undertaking is, however, dependent on two conditions: the writers of the articles must know how to write, and above all treat their subject from the angle of actuality and human interest which is so characteristic of our epoch.

4. *Diocesan action.*

To succeed really well and to correspond with the urgent need, the action of priests and religious must be coordinated with the activity of the diocese.

Father J. H. Wilson, head of the Vocation Institute, has published a plan of work at the diocesan level, of which the first result is the appointment of a priest responsible for the whole diocese. The latter is assisted by delegates from each community, who elect an executive committee.

The scheme concerns all vocations, priestly as well as religious and sets out in detail the objects to be attained by schools, parishes and families.

At Pittsburg, Pa., where the need for priests and religious is particularly pressing, the bishop has himself started the campaign for vocations. He has appointed a responsible priest, has called for a campaign of prayer in the schools, parishes and families, has ordered a sermon on the subject in every church, approved of exhibitions, etc. The whole campaign has been financially backed by the faithful and its results after six months have already been appreciable: instead of eight or ten boys, the minor seminary now holds thirty-two.

During this campaign the schoolchildren were given twenty-five thousand cards asking them to undertake to pray for vocations and to state whether the problem interested them personally. Three thousand five hundred replied in the affirmative.

At Covington in Kentucky the campaign was spread over three

years, being addressed to school children the first year, the second year to parents and the third to priests.

CONCLUSION

The conclusion to be drawn from the foregoing, seems to us on the whole to be an optimistic one.

God is not calling fewer souls than in the past, but if the difficulties facing them are now greater, it is our duty to help them more to follow their path, and first of all, to find it.

So many combined efforts, in Europe as in America, cannot remain without effect. If they do not solve the problem for our generation, we may reasonably hope that they will bear fruit in the following one. The thing is to persevere, seeking the advantage, not of one community, but of the whole Church.

If the result is to give the parents of the coming generation a better understanding of the religious life, we shall not have wasted our time. "I don't think that any of us should become pessimistic at the outlook" said Mgr Mulloy. "I like to insist that a program for vocations is necessarily a long-range one, not one just for tomorrow or the next day."

CATECHETICAL EXHIBITIONS (MAYIDI, LÉOPOLDVILLE, BRAZZAVILLE)
organised by the « REVUE DU CLERGÉ AFRICAIN »
in collaboration with the
INTERNATIONAL CENTRE FOR STUDIES IN RELIGIOUS EDUCATION.



Photography by H. GOLDSTEIN, Congopresse.

The opening on the 10th September 1953, by His Lordship Mgr Sigismondi, apostolic delegate. — From right to left, the Rev. Fr. Denis, lecturer at the Mayidi seminary ; M. H. A. A. Cornelis, vice-governor general ; Mgr Sigismondi ; M. Sand, secretary general.



Photography by H. GOLDSTEIN, Congopresse.
A View of the Exhibition.



Photograph by L. BRUYNS, S. J.
Native children at the illustrated books stall.



Photograph by L. BRUYNS, S. J.
Film Entertainment.

INTERNATIONAL SURVEY

I. FACTS

AFRICA

The Catechetical Exhibitions at Mayidi, Leopoldville and Brazzaville.

— Following a comprehensive enquiry regarding catechism in the Missions, ¹ initiated more than a year ago in the “ Revue du Clergé Africain, ” we have organized a travelling exhibition with a view to encouraging the progress of catechesis in active and practical methods. The teaching of catechism has become intuitive and as far as possible, inductive. It requires the child's personal participation, and should be adapted to the different ages and their circle of interests.

It is with this aim in view that the exhibition presents a quantity of didactic material, consisting of books, films and a collection of pictures, presented and explained by experienced demonstrators. At Leopoldville, for example, two native priests, J. Guya and C. Izia, explained and commented on the pictures, books, and films. The exhibition contains 1,500 books on the religious instruction of children, adolescents and adults, the principal collections of biblical, catechetical and liturgical pictures now in use, and films for religious instruction.

* ■ *

The Mayidi exhibition lasted for five days (from the 2nd to the 8th September) and about 150 visitors went to see it: 36 native clergy, forty seminarists on holiday, about 30 native brothers, a good thirty European Missionaries (Priests, Brothers and Sisters) and some white and native laity. The opening of the exhibition was preceded by a meeting in honour of His Lordship Mgr Verwimp, at which Mgr du Bouchet, S. J., prefect apostolic of Fort-Lamy (Tchad) was present.

The Leopoldville exhibition lasted for ten days (from the 10th to the 20th September) and was visited by about 900 people, mostly Europeans. Among those who showed particular interest were three bishops, Their Lordships

¹ See the questionnaire and replies in *Lumen Vitae*, VII (1952), pp. 313-317.

Mgr Sigismondi, the Apostolic Delegate, Mgr Kettel, Vicar Apostolic of Kabinda, Mgr Biéchy, Vicar Apostolic of Brazzaville, Franciscan Missionaries of Mary, Religious of the Sacred Heart, Canonesses of Saint-Augustine, Priest teachers (masters or heads of schools at Leopoldville and visiting missionaries), Brothers of the Christian Schools, Marist Brothers, lay teachers from the government schools (heads and inspectors). Fifty French missionaries who had just finished their annual retreat at Brazzaville also visited the exhibition, and it was patronized by the ecclesiastical and civil authorities. His Lordship Mgr Sigismondi, Apostolic Delegate to the Belgian Congo and to Ruanda-Urundi, presided at the opening of the Exhibition, in the presence of M. H. Cornelis, Vice-Governor General of the Belgian Congo, and M. G. Sand, Secretary General for the Colonies.

At Brazzaville the exhibition was opened on Sunday the 27th September by His Lordship Mgr Biéchy and closed on the following Sunday. Over a thousand visitors attended, mostly African. Among them we may mention certain groups who came to enquire about contemporary methods of religious instruction: two bishops (Mgr Cucherousset, of Bangui, Mgr Fauré of Pointe-Noire) and some missionaries who were passing through the city, seminarists from the local Libermann Seminary, accompanied by their rector and teachers, priests engaged in the apostolate at Brazzaville, Franciscan Missionaries of Mary, Sisters of St. Joseph of Cluny and native teachers.

* * *

Pictures from various collections attracted a great deal of attention. The BERNADETTE collection of silhouettes was praised for its intuitive power and the finesse of its designs. Many visitors, however, expressed their preference for coloured pictures for the instruction of natives.

The VILAMALA collection attracted much curiosity. They were thought powerful, suggestive and original although the colours chosen caused some surprise. A visiting French painter admired the perfection of their drawing and declared them to be artistic; on the whole they were deemed less appropriate for the religious instruction of children.

The NELSON series of coloured pictures were admired by a very great number. Their colours were considered harmonious, their designs artistic and their fidelity to the Scripture text praiseworthy... Their moderate price surprised the visitors. Those representing Moses saved from the river, the child Samuel and the Prodigal Son were particularly liked.

The Europeans were as a rule very pleased with the black and white designs by Fr. VAN DEN HOUT (Scheutist). They particularly admired the ones representing: God the Creator, the Blessed Virgin with the Child on her knees, the Angel Gabriel before Mary, etc. Most of the Africans, however, did not care for them.

The mural black and white pictures of the QUINET collection were examined with attention by catechists. They regretted that they were not coloured and that they were printed on both sides of the sheet, but admired

the keen pedagogical sense of these pictures and their simplicity. They appreciated their low price, and were glad to learn that a work in three volumes, which was placed next to the pictures, made use of them in dealing with the whole of Christian doctrine.

The American series of NELL and HEEG pictures were received with enthusiasm and exclamations of delight by both white and black children, most of the mothers and several of the nuns, no doubt owing to their striking and lively colouring.¹ Some of the visitors found them rather insipid, however, while recognizing that they were useful for teaching young children.

* * *

The Religious instruction films were one of the chief attractions. We had reserved a place apart for the films (about 300) at the three exhibitions. There was a sufficiently strong projector to show them in daylight. The film which met with most success with the children both white and black (and even with the grownups!) was *Bambo*, a Bonne Presse film in 30 reels showing the life of a little native in a village in the bush and at the same time teaching all the essentials of Christian doctrine. A visiting missionary told us that this film would not succeed with the educated Africans, because Bambo was not sufficiently dressed (he only wore knickers) and the village life as represented was too primitive. Nothing in the remarks of the Africans, whether educated or otherwise, who saw the film (the first reel), went to confirm this opinion. The films representing various scenes in the lives of St. Bernadette, St. Thérèse of Lisieux, St. Nicolas (Office scolaire de l'éducation par le film, rue Quatre-Septembre, 22, Paris) were followed with the greatest attention by the children, black and white, boys and girls. It is more difficult to say how our visitors appreciated the other films (the *Baptism* of the *Berger* publications, the *Credo* of the Office Scolaire, etc.) for their comments were evasive. A film published by the Berger company (film 9301) for the African public, was generally considered suitable by the missionaries who saw it. They, however, regretted that the drawings showing the African family were not better, and thought the figures ought to be more attractive and better dressed. The Moritz drawings in the *Bambo* film are infinitely better.

* * *

The *books* presented means of imparting detailed information. It is impossible to give the impressions of the visitors on all the 1,500 books shown. At the sight of so many works of all kinds destined for religious instruction, many expressed their admiration at the achievement of thirty years in catechesis. Some came several times to the exhibition and took numerous notes.

¹ See the critical study of the series of biblical pictures Heeg, Nell, Nelson and Vilamala in *Lumen Vitae*, 1952, no. 1.

A characteristic detail was, that the small children went as by instinct to the stands exhibiting illustrated books for infants. They shouted with joy at the sight of the pictures and wanted to take them away with them.

The works showing the methods Vorselaar, Quinet, Bernadette, Bolton, Boyer..., the books of M^{me} Fargues, M^{lle} Derkenne, the abbé Van Eekhot, the nuns of the Cenacle, the abbé Troquet, Y. Daniel, L. David, the catechetical works of the Brothers of the Christian Schools and the Marist Brothers, the series of manuals for secondary education (*Témoins du Christ*, *Fils de Lumière*, etc.) the magazines for religious instruction (*Lumen Vitae*, *Caléchistes*), and the attractive publications of the Foyer Notre-Dame, attracted much attention from the many religious engaged in teaching religion.

The missals of various French and Belgian publishers, the religious books for children (Mame) and the illustrated lives of the saints published by Fleurus were very popular! Many of the visitors would have liked to take the books away with them rather than be referred to the publishers.

Conclusion. It would be naïve on our part to think that the three exhibitions will cause spectacular progress in the sphere of religious instruction in Africa, but we hope that they will at least have sown in the hearts of some missionaries the desire to give their catechism classes in a better way and that some useful suggestions have been imparted.

Léopold DENIS, S. J., *Mayidi*.

AMERICA

Argentina.

Evangelization problems. — Last year the Reverend Father Padilla's knowledgeable pen described the favourable conditions created in Argentina by the law introducing religious instruction into the government schools. At the same time, the author referred to certain difficulties of which he stated the list was not exhaustive, which were encountered in the application of the law. These difficulties were due to the lack of deep conviction or adequate pedagogical training on the part of those who had to carry out the task. I would like to add to this list, the difficulties resulting from the lack of priests, from which the country is suffering acutely, and from the size of the parishes which they have to administer.

As soon as the new generations leave the Normal schools in which religious instruction is given, the situation, both from the point of view of conviction and of competence will certainly improve, but this process is slow, and presupposes a progressive replacement of personnel, which will take from 40 to 50 years. Is there no way of obtaining a more rapid result by a religious training of the existing staffs ?

The training of religious teachers normally requires contact with a priest, either for the learning of religious truths or for the reception of the means of supernatural life. What probability is there of such contact nowadays ? First of all, how many priests are there ? According to the *Anuario Pontificio* 1952, giving the figures for 1951, the Argentine had then 1,877 diocesan priests and 2,158 religious for a population of 17 1/2 millions. Out of this total we must take the priests not directly connected with parishes. Their number may amount to about 15 % of the total.

There remains, therefore, for the direct parochial apostolate a total of 1,632 secular priests and about 1,871 religious, altogether 3,503. Such a limited number must perforce be chiefly occupied with the administration of the sacraments.

Knowing that the majority of families have their children baptised and that births in 1951 amounted to more than 400,000 for a population of which 93.6 % are Catholic (according to the figures of the last general census in 1947), it is reasonable to assume that the number of baptisms reached 350,000. With 1,073 parishes in the country, we have an idea of the annual number of baptisms in a parish. Add to this the other sacraments, sick visiting, preparation of sermons, etc. The time at the disposal of parish priests for such

work as the training of religious teachers, is obviously very limited, even supposing that meetings could take place at the presbytery or in neighbouring premises.

Yet another factor intervenes to make this training still more difficult, and that is the size of the parishes.

We must here make one important reservation : this second difficulty does not exist in Buenos Ayres, where the parishes are smaller in area if not in inhabitants : on a territory of 185 sq. km., there are actually 124 parishes, of an average size of 1 1/2 sq. km.

If the problem of size does not therefore apply to them, they have another in the number of their inhabitants (an average of 30,000) which keeps the clergy chiefly occupied in administrative work.

As for the rest of the country, there are now 949 parishes for nearly 3 million sq. km., say an average size of 3,000 sq. km. or about the size of three French dioceses. Appended is a detailed list of the Argentinian dioceses with an indication of their dimensions and the number of priests and parishes.

Here are three examples of parishes in the diocese of Mercedes, situated in the centre of the country, and whose territory extends far into the interior. Following the decreasing density of the population, we have chosen an eastern, a central and a western parish.

The most eastern, *San Andrés de Giles* : extent, 1,069 sq. km. Population : in the town : 5,392 ; in the country : 8,878. Clergy : 3 priests. In the parish there are 24 primary schools, mostly in the rural district. Several are at a distance of more than 15 km from the parish church.

A central parish, *Trenque Lauquén*, on the border of the provinces of Buenos Ayres and Eva Peron (former territory of La Pampa). Extent : 4,543 sq. km. Population : in town, 10,887 ; in the country, 13,737. Clergy : 3 priests. In the rural section of the parish there are 29 primary schools.

Finally, a western parish, *Ingeniero Luiggi*, in the Eva Peron province. Extent : 6,500 sq. km. Population : 17,500 inhabitants, distributed in 12 centres situated from 15 to 80 km from the centre of the parish. Clergy : 1 priest. The rural section has more than 20 primary schools.

No doubt, as Rev. Fr. Padilla said, the priest would be respectfully received in the schools, if only he could get there ! As we can see, there are at the present time very few possibilities for priest and teachers to establish those contacts which are so necessary for a development of a full consciousness of their mission.

It is true that catechetical magazines partly supply this need. But it is not enough to know the faith, it must be lived, and in the rural regions the inhabitants are frequently deprived of the normal means for any intense supernatural life.

To sum up, while we welcome fully the law concerning religious instruction, we must at the same time keep a clear conscience of the distance still separating us from the complete application of all its advantages.

POSITION OF THE ARGENTINIAN DIOCESES¹

Dioceses	Extent	Parishes	Average size	Population ²	Sec. Pr.	Rel. Pr.
	<i>km²</i>		<i>km²</i>			
Buenos Aires	185	124	11.2	4,100,000	385	528
Azul	76.936	31	2,500	690,000	54	20
Mercedes	145,000	59	2,400	1,100,000	76	65
Córdoba	114,000	87	1,310	1,114,000	175	194
La Rioja	98,000	10	9,800	103,000	13	12
Rio Cuarto	54,300	25	2,172	300,000	31	36
La Plata	63,709	167	249	3,650,000	328	386
Bahia Blanca	167,060	49	3,340	560,000	59	49
Viedma	691,679	23	30,000	220,000	15	82
Paraná	75,000	55	1,360	840,000	97	77
Corrientes	119,000	41	2,902	850,000	48	70
Santiago d. Estero	154,670	27	5,730	688,796	40	17
Salta	157,000	29	5,410	300,000	45	83
Catamarca	123,000	17	7,235	160,625	57	21
Jujuy	56,531	18	3,140	166,783	25	11
San Juan	89,179	20	4,459	275,000	32	14
Mendoza	244,917	43	5,696	676,149	61	80
San Luis	70,000	13	5,384	180,000	31	9
Santa Fé	192,000	107	1,794	500,000	137	83
Resistencia	172,713	24	7,196	583,000	11	60
Rosario	27,437	75	366	930,000	113	173
Tucumán	22,524	29	777	670,000	54	88
		1,073		18,657,353	1,877	2,158

Albert SIREAU, *Mercedes*.

¹ The details are taken from the *Anuario Pontificio* 1952, giving the figures supplied in 1951 by the dioceses.

² The total population of the Argentine does not correspond exactly with the official figures published by the Dirección General del Servicio estadístico nacional : they give the figure of 18 millions for May 1952. The figures given to the *Anuario* seem to be approximate.

AUSTRALIA

Sixth National Education Conference of Directors of Catholic Education and Diocesan Inspectors of Schools (Canberra, 1953). — The Sixth Triennial National Catholic Education Conference was held on the 20th, 21st and 22nd April, 1953. On the invitation of His Grace, the Most Rev. Dr. T. B. McGuire, Archbishop of Canberra and Goulburn, it met in Canberra, where the various sessions were held at the Hotel Canberra. His Lordship, the Most Rev. Dr. G. C. Young, Auxiliary Bishop to Dr. McGuire, attended the second session and extended a warm welcome from the Archbishop and himself to members of the Conference, reminding them of their responsibility as priests appointed by their respective Ordinaries to promote the interests of Catholic schools.

The following recommendations were passed and are hereby respectfully submitted to the Australian Hierarchy.

Shortage of teachers. Conference welcomed the following measures which have been taken in various dioceses to meet the grave shortage of religious teachers, and recommends adoption wherever practicable :

I. The appointment of a priest as Director of Vocations, in some cases assisted by a group of priests.

II. The conducting of a Vocations' Campaign.

III. Personal interviews with all senior children.

IV. Visits by priest to parents of interested children.

V. Performance of Ceremonies of Reception and Profession in cathedral or parish churches.

VI. Visits to novitiates by children.

VII. Sermons and talks addressed to parents.

VIII. Use of films and booklets.

Training of teachers. Conference deems it in the best interests of Catholic Schools to hold regional meetings of Religious engaged in the training of teachers.

Home influence. Particularly because of failure in inculcating purity, honesty and charity, Conference recommends that priests, teachers and parents should be kept fully aware of the primary importance of the home as an active educational influence. The establishment of Parents and Friends' Auxiliaries is again endorsed.

The Catechism. Conference has noted unfortunate results, such as the confusion of children and unnecessary difficulties for teachers, arising from the use of more than one Catechism in Australia.

After fifteen years' use of the 1937 Catechism, Conference suggests the

appointment by the Hierarchy of a Committee to consider any modifications necessary in the light of recent Papal Pronouncements.

Frequent Communion. Conference considers that there is need for a renewal of zeal in promoting frequent and daily Communion.

Teachers should be warned not to overlook the personal aspect of union with Christ in Communion in their praiseworthy zeal to stress the sacrificial and social aspects of the Eucharist.

Day schools should not begin classes so early that daily Communion is impracticable.

Young Catholic students' movement. Directors who have experience of the Y. C. S. Movement wish to record their appreciation of the results achieved not only in training leaders among high school students, but also in promoting fuller religious development, in fostering vocations and in preparing students for adult Catholic leadership.

In the opinion of Conference, it is advisable that there be uniformity in the broad patter of methods by which the Y. C. S. Movement functions in those dioceses of Australia where it has been established.

In discussing the agenda, all present obtained much valuable help and guidance from a frank interchange of information and opinions. In addition to the recommendations already noted, the following points were thought worthy of record :

In *promoting vocations*, over-pressure on children and parents has proved ineffective.

Reports indicated considerable improvement in the *training of teachers*, e.g., the establishment of an additional Teachers' Training Institute and the enrolment of Religious in a State Teachers' Training College. In-service training has been extended by courses in theology and pedagogy on Saturdays during term and in school vacations.

Conference expressed the hope that, if a Committee were appointed to *revise the 1937 Catechism*, it would at least consider the advisability of meeting the needs of three age groups, along the lines of the Roman Catechism of Cardinal Gasparri, i. e. a) to First Communion, b) to end of primary and c) for seniors. The third book would not necessarily be in question and answer form.

A useful discussion took place on the means of meeting the needs of children of *lower than normal intelligence*.

D. J. CONQUEST, *Director of Catholic Education, Melbourne.*

EUROPE

Denmark.

The ecclesiastical authority in Denmark, recently promoted to the episcopal dignity, has just opened, in the capital, the first Catholic library, and a Centre of Information on the model of the American Paulist Centres.

On the 1st January 1953, a flat was rented in Copenhagen, opposite the Cathedral and next to the Catholic bookshop. Books for the library had been collected for some years past. The Library is called *Niels Steensen Bibliotek*, after the celebrated Danish man of letters who was converted to Catholicism and later became a bishop. During the whole of last winter two librarians have been cataloguing the books so that they might be placed at the disposal of the readers in the autumn.

The aim is an ambitious one. Primarily, it is to give the priests facilities to develop their culture. There being no Catholic seminary in Denmark, young men who devote themselves to ecclesiastical studies have to go abroad, and on their return have had no opportunity for continuing their reading, owing to the lack of Catholic books in the Danish universities, which are all Protestant. The Centre hopes to supply this need, at least partially, by providing works of general culture, as well as essential books on theology and philosophy.

The library hopes also to offer adequate Catholic documentation to the laity who attend the two courses in religious instruction which are given in Copenhagen, and to the members of the existing study circles for theology, philosophy and psychology. Finally, the organizers also intend to cater for the general public: clerks, workmen and housewives, who would like to read good novels or pamphlets on the various aspects of Catholicism.

But the library *Niels Steensen* is not only meant for Catholics. It is intended to meet the growing demand of non-Catholics who seek an answer to the problems of the modern world, and who realize that man cannot live without God. The Centre is open to all and offers a stock of reading matter which it hopes will gradually increase. In the programme for the future, courses in religious instruction are forecast, to be given by specialist priests or competent laity.

Lately, three French Dominican Fathers have come to Denmark to found the first Dominican parish. As they possess a very fine library, especially in theology and philosophy, they have promised to co-operate by admitting the clients of the Centre to their reading-room; this will be of great assistance in supplementing the number of books available.

The books now on the shelves of the Centre have been given by the American universities, seminaries and publishing houses. Numerous French books

have been supplied by Paris publishers, and our local bookshops have sent us all the Catholic books which have been translated into Danish. It has been a great encouragement to meet with so much interest and help, for without the generosity of our foreign friends it would have been impossible to get together all the books required to open a library. We still count on their support to develop it and keep it up to date, for we rely entirely on private gifts for its maintenance.

It is obvious to all who are aware of the present situation of Catholicism in Denmark, that the Library is called to be a great asset for the Church and to contribute to its intellectual development and its growth. Books are one of the most powerful instruments for the propagation of religious truth ; they act as support and evidence in discussions on morality and religion.

In addition, the library is meant to be a meetingplace for Catholics, and a house of welcome for non-Catholics, a place of mutual understanding, where new converts will meet Catholic friends who will help them to advance along the road on which they have taken their stand on entering the Church. ¹

Maria Louise d'AUCHAMP, *Copenhagen.*

France.

Biblical Pastoral Congress. — The biblical revival and the widespread diffusion of Holy Scripture, have set a problem for the pastoral work. For many reasons (well analysed by Dom Célestin Charlier in a recent article in *Bible et Vie Chrétienne*), Christians have become interested in the Bible and turn to it of their own accord ; but disappointment often greets them because of their lack of preparation. Or else groups are formed to study the Bible, and they also soon discover their need of a guide.

Various forms of biblical study circles, conferences, articles, have been set in action in an effort to reply to the ever increasing demand. It would seem, however, that a grouping together of these scattered forces is called for in order to give full efficacy to this encouraging renaissance.

A Biblical Pastoral Congress was held in Paris at the Seminary of Foreign Missions in the rue du Bac, from September 9th. to 11th., where seminary lecturers, parish priests, directors of sodalities and teachers of exegetics attended a series of talks and had the opportunity to meet one another, exchange views, and reach a better understanding of the direction to be given to the movement in the immediate future.

His Eminence Cardinal Liénart was to have presided at these gatherings,

¹ Those who wish to help us to make the Church and Christian truth better known in Denmark (and we hope they are numerous) by supporting and developing the *Niels Steensen Bibliotek* by means of gifts of books or money, can write or send parcels to the author c/o St. Ansgars Boghandel, Bredgade 67, Copenhagen. We thank them in advance.

but he was detained at the last moment. Their Lordships Mgr. Garrone, Auxiliary Bishop of Toulouse, and the Bishop of Blois brought to the discussions the support of their episcopal authority, sympathy, and interest.

The first paper, by Canon Renard, dealt with the subject of the Bible itself and its means of expression. He emphasized clearly and forcibly how the language of sign is richer than abstract conceptual language : no conceptual text, he said, could equal in expression a sign like that of the Cross. The very history of Israel is a sign in its concept of faith and wonders : the sign of the real intervention of God among men, and the richness of this fact enriches the words themselves. He mentioned that in re-reading in the Bible the history of Israel, the primary literal sense broadens and deepens into its full literal sense.

Fr. Bouyer gave the second talk, taking as his theme ' The Bible and the Liturgy. ' In his usual scholarly and inspiring way, he underlined the following facts which he considered to be complementary : how the Liturgy is biblical, especially in the Mass, the baptismal and paschal ceremonies, and in the great prefaces, also how the Bible is liturgical. He spoke of the great fundamental assembly at Sinai, which made a People of God out of those who heard the Words of the Covenant and pledged themselves to it. He linked up with this first assembly, the later gatherings of the people under Josias and Esdras.

Revelation is the Word of God spoken to the assembled People. The Word is recreated and re-echoes in the people whom it calls and who respond.

Christian truth is not a collection of ideas, but the word of God announced by His heralds, the Apostles. Those who hear the word of God become the People of God.

The Abbé Gelin traced briefly and simply the history of the biblical revival, mentioned the interest aroused by following in the Bible the trail of certain themes which run through the history of Israel. This renewed contact with the Scriptures affects the whole religious life of to-day : Devotion, religious instruction, paraliturgies, retreats, preaching, study circles, etc.

The Abbé Gelin pointed out certain difficulties and risks which were bound to occur, and made some suggestions. He particularly insisted on the rôle of the teacher of Sacred History in Seminaries. He it is who should impart a taste for the Bible, reaching out beyond preliminaries towards a real, living contact with the text. There comes afterwards the humble and simple task of exposition to less specialized audiences. In this pastoral work there must be, he insisted, a mutual comprehension and a Christian sympathy among the workers.

Finally, Canon Cerfaux made a decisive speech, in which he set out principles with such clarity and force that their consequences sprang up in self-evidence. He talked of the origins of the Bible, of its fate during the early Christian centuries, of the way in which the true Church grounded her faith in the two Testaments and in tradition. He rapidly outlined the history of the Bible in the time of the Fathers and at the beginning of the scholastic period.

The present revival is therefore a return to tradition. The Catholic reading of the Bible must be guided by the Church, the Scriptures read in Church, and the speaker asked how this ideal is to be realized.

The teaching of the Word of God belongs by right to the episcopal body. The bishops are the primary bible scholars, although in practice they delegate this duty to specialists who work in their name, and who enjoy the full confidence of the Episcopate.

Here the Conference seemed to make its own the abbé Gelin's conclusions with regard to the preeminent place of the Scripture lecturers in seminaries. It is their task to train priests to read the Word of God and form an élite capable of leading study circles and other activities of the biblical movement. For in our country, he said, it is not normal that laymen should give biblical instruction. Canon Cerfaux also made some practical suggestions regarding the coordination of efforts, and the assistance of initiatives in the field of the biblical pastoral work.

Fathers Lyonnet, Démann, Gourbillon, and the abbé Starcky took part in the discussions which followed these talks.

A series of reports dealt with what is being done by Canada, Belgium, Spain, Switzerland and the French African Missions. Among evening occupations was a remarkable talk by Fr. Gélineau, who presented his records of psalms in the translation of the Jerusalem Bible, which he has rendered in simple and original tones. One got the impression that this return to a communal and inspired prayer will meet with a great response on the part of the public and have a widespread development.

This first congress is the signpost to a road which is opening across the maquis, somewhat tangled but healthy, of the presentday initiatives of the biblical movement.

Roger POELMAN.

The Story of the " Formation Chrétienne des Tout-Petits " (F. C. T. P.) — The F. C. T. P. came to birth 22 years ago in a spontaneous manner, to counteract the dechristianization of families caused by the godless schools ; from year to year the number was growing, of children who arrived at the catechism classes at the age of eight, without having had any religious training at all.

Little by little small groups of infants, from the age of four, were collected together and weekly meetings organized.

What did the mothers or girls do who took charge of these little ones (and what do they still do) ? Very simply, they undertook to do what their mothers ought in the normal way to have done ; teach them to know God, and to love Him. That was, and still, is the aim of the F. C. T. P.

There are three essential points to be noted : 1) the spirit of the F. C. T. P., 2) its method, and 3) the different ways of carrying it out.

1. *Its spirit.* The F. C. T. P. bases itself on the theological organism. We are in the presence of baptized children, living God's own life.

Now this supernatural life submits to the laws and requirements of all

life : physical life needs to receive nourishment in order to grow : the members of the body must have exercise to become strong. In the same way the living soul of the baptized child needs living and vivifying food, which is the message transmitted ; its theological virtues, which may be compared to the members of the body, must be *activated* in order to develop and become strong and active.

The aim in view is to help the baptized infant, so that little by little its *infused virtues* of faith, hope and charity will turn into *acts*, to make it realize that it is not isolated, but one of a great family which spreads from earth to heaven, the Church.

The little child meets God ; meeting Him, it believes in Him and loves Him. Thus a life is born and strengthened, a friendship from person to person, a dialogue between God and the little one.

2. *Its method.* The F. C. T. P. tries to find and keep the balance between the supernatural and the natural, between grace and nature. The supernatural is that theological life of which we spoke above, which must be taken into account. The natural is the *ensemble* of psychological and social facts, varying with age, the family milieu, the school and social surroundings in general.

All this must be taken into account. If on the one hand, the supernatural, as the groundwork of our action, allows us certain flights, still we are always reminded that nature is there claiming its rights.

By and large, one may say that with regard to this first stage in religious education, one aims not at 'teaching' the child a quantity of more or less important *ideas* for the memory to retain, but at stimulating his own interior life on its way to God ; helping him little by little to live in a *state* of thanksgiving, submission and trust in God our Father in heaven. With us he will take his first steps in the life offered to all of us by the Church in its liturgical cycle.

Stories, certainly, and talks as well are necessary to lead the infant to the discovery of God ; short, plain stories ; one idea and one episode at a time.

The *drawing* that he colours must be also plain in its lines and with few details. The important thing for the drawing, as well as for the Gospel stories is that the physical attitude of the figures should express the interior attitude which we want the little ones to acquire.

Finally, *singing* is the complement of the method. Singing, with simple music, things that are easy to learn and to remember ; simple words, but always expressive of the essential attitudes of the soul.

Jeanne-Marie DINGEON, *Paris*.

*Italy.***Congress of Mariological Studies : Mary and the Pastoral Work. —**

The Mariological Week from the 14th to the 18th September 1953, organized by the Didascaleion in collaboration with the International Marian Academy, the International Marian Centre and the Montfort Centre at Milan, was attended by numerous clergy from forty dioceses.

The subject, ' Mary and the pastoral work, ' was also that of a letter sent by Mgr. Montini, in the name of the Holy Father, and gave rise to some fine speeches on the subject, under the chairmanship of His Lordship Mgr. Gilla Gremigni, bishop of Novaro. While awaiting the publication of these, we will here sum up the conclusions arrived at, and the wishes expressed by the congress.

1. *The unifying principle of mariological studies in view of the pastoral work*, is given in the pontifical document. Marian piety, it says, far from being an end in itself, is an essential means for directing souls to Christ and uniting them to the Father, in love for the Holy Spirit.

2. We must *lessen and even eliminate the regrettable separation* which exists between Marian piety and theology, for their intimate connection and mutual influence are necessary in order to include Marian piety in Marian theology and to give the former its dogmatic base.

3. *The different currents, or schools of spirituality*, should tend, according to their particular methods, to bring forward the principle of Mary as our guide to Christ ; this principle is the very essence of Marian spirituality.

4. *Marian catechesis* (publications and sermons) must be founded on Marian dogma : the definition of what is of faith, the distinction of the true from the false, the probable from the certain, etc.

5. *Marian liturgy*, enlightened by catechesis on the Blessed Virgin, is powerful to animate individual Marian piety. The latter must not turn to subjectivism, nor lose itself in dangerous or less edifying paths. It is praiseworthy for it to be translated into an individual consecration.

6. It is normal that the mariological truths should give rise to *private personal devotions*, illuminated by Catholic truths and vivified by the liturgical mystery. Thus, by Mary, with Mary and in Mary, the soul raises itself towards Jesus and the Father, in the love of the Holy Spirit.

7. The approach of the Marian Year should incite priests to prepare themselves spiritually and theologically to make this year fruitful for souls.

From this practical point of view, the audience, while awaiting the directives of ecclesiastical authority, expressed the following wishes :

A. To see Mariology given its proper place in the theological syllabus of seminaries ; that is to say, in the centre of the economy of salvation, as the providential means for sacerdotal formation and the apostolate.

B. To see in Italy, as in other countries, a ' *Marian Society*, ' formed with the object of coordinating the studies and Marian movements in Italy.

C. That the 'Marian Year' of 1954 should be celebrated in *every parish*. Priests should instruct their people as to Mary's mission as Mother and Queen of the parish, as to the necessity of helping in this mission by living a full Christian life. They should help the Christian family to rediscover in the light, the examples and intercession of Mary, the nobility of the ancient Christian traditions.

D. To see the 'Marian Year' closed by the *consecration of the parish* to Our Lady, such consecration being considered as a pledge to live a truly Christian personal or family life and to share in the social life of the parish.

E. That there should be a revival of the devotion of the rosary, now threatened by superficial formalism. The diffusion and revival of this devotion can be brought about in various ways : the rosary meditated, the missionary rosary, the family rosary, the rosary broadcast.

G. CERIANI, *Milan*.

Spain.

Religious Formation in the Secondary Schools. A pedagogical week was held in Bilbao from the 7th to the 12th September 1953 under the auspices of the Rev. Fr. Pastor, S. J., prefect general of studies. For the first time, the teachers of religion and the spiritual directors of the Jesuit schools from all over Spain, met together to study the problems of the teaching of religion in secondary schools, and of the religious formation of the students.

Among the various papers we will quote that of Fr. Delcuve, the editor of *Lumen Vitae*, on the revival of *religious instruction* by the deepening of the doctrine of faith, and his exposition of the religious syllabus in the Spanish baccalaureate.

Fr. Viala-Creus gave a profound lecture on *formation in the social sphere* and Fr. Vigo showed the *true meaning of moral teaching*, which cannot be narrowed down to a series of prohibitions recited by heart.

Fr. Garmendia-Otahola, specializing in the moral problem of the cinema, opened new horizons in the domain of the *cinema* and reading. Fr. Zulueta in his turn touched on the theme of the *personal formation of the religious teacher*. He showed how necessary it is for catechesis and the pastorate to study pedagogical psychology and religious methodology.

In conclusion, and in the resolutions passed during this Study Week, it was hoped that the Spanish hierarchy would found a *Faculty for pedagogy*, where religious could obtain degrees, special attention being paid to secondary school teaching. These degrees should be real, and not merely legal, and recognized by the University or the State.

This suggestion is being actively examined, in the hope of giving greater authority and prestige to the Church schools, which are already very good.

Adrian ZULUETA, S. J., *Oña*.

II. LITERATURE

GERMAN LANGUAGE

Doctrine. — 1. *Christology.* To defeat the monophysite heresy, the Council of Chalcedon defined in 451 the dogma proclaiming Jesus Christ God and Man. A masterly treatise on this Council is provided by the work in three large volumes, *Das Konzil von Chalkedon*,¹ published under the editorship of Fathers Aloys GRILLMEIER, S. J. and Heinrich BACHT, S. J. The first volume, entitled *Der Glaube von Chalkedon*, appeared in 1951, the second, *Entscheidung um Chalkedon*, has just been brought out, and the third and last volume will deal with the relations between modern theological problems and the decisions of the Council. An enumeration of the chief sections of the two first volumes will convey better than any words of our own, the incomparable theological and historical value of this monumental work, the result of collaboration between celebrated Catholic scholars. I. A survey of dogmatic history before the Council of Chalcedon. — II. The historical setting of the Council of Chalcedon. — III. Deus Homo Jesus Christus: the dogma of Chalcedon. — IV. The theological conflict at the time of Chalcedon. — V. Chalcedon as a historical turning point. — VI. Chalcedon and the interior life of the Church. — VII. Chalcedon and Western theology, from 451 to the Scholastic Golden Age. No higher course in religious instruction can ignore the problems and solutions which are authoritatively discussed in this work, written partly in German and partly in French, according to the native tongues of the contributors. L. M.

2. *Ecclesiology.* The Mystery of the Church, a subject so much to the fore at the present time,² is treated in a new light by O. SEMMELROTH in *Die Kirche als Ursakrament*.³ The Church is not only the administrator of the sacraments, but the fundamental sacrament, in which the redemptive work of Christ and the life of the Blessed Trinity take on a visible aspect and become present to us. The author describes how this theme recurs in Catholic life and doctrine. No less instructive is *Um die Einheit der Christen*,⁴ in which O. KARRER argues learnedly on the primacy of Peter with three celebrated modern Protestant theologians: E. Brunner, H. v. Campenhausen and O. Cullman.

¹ Würzburg, Echter, 1951 and 1953, 15 × 23 cm., 768-967 p.

² *Lumen Vitae*, vol. III (1953), no. 3.

³ Frankfurt am Main, Josef Knecht, 1953, 13 × 19 cm., 244 pp.

⁴ Frankfurt am Main, Josef Knecht, 1953, 13 × 19 cm., 227 pp.

He deals with their postulates, hypotheses and their historical arguments with precision and clarity. The book is an excellent way of introducing pupils to the heart of the œcumenical question.

The Church on the march in her missionary campaigns is described by Fr. A. FREITAG, SVD, in the *Neue Missionsära*.¹ It gives a picture of missionary work as a whole, with ample evidence of the efforts, methods, strategy, immediate and distant aims and the difficulties of missionary activity. The author calls upon the whole world to interest itself in the establishment of the 'Native Church' with native hierarchy, clergy and congregations, which is the supreme means for securing the future of the missions.

L. M.

3. *Affective and prayerful theology*. Fr. Marianus MUELLER, O. F. M., has undertaken a vast work in 20 volumes : *Begegnung und Wandlung auf dem Heilswege der Franziskaner Theologie*.² The object is to bring man nearer to God and help him transform his life according to the divine plan of salvation. The author seeks a revival of theology in the Franciscan tradition ; he wants to enliven the intellectualism of some modern theology, by a devotion towards mystery, to correct a certain 'activism' by an attitude of waiting upon God and the hiatus between knowledge and life by putting theological science at the service of man ; finally, to remedy the impoverishment caused by too unilateral a life, by recalling man to a sense of his creation in the image of God.

The 9 first volumes will form the first part : The Aspect of Creation ; the next 9 will make up the second : The Forces of Transformation ; and the 3 last the conclusion : The Face of God. Each volume will be complete in itself.

The main theme of the first volume — *Die Verheissung des Herzens* — is that of St. Augustine's "Fecisti nos ad Te." God the Creator has imprinted the image of Himself in the depths of our being, and this image fills us with nostalgia, moves us to seek God, and is a promise of our finding Him. This idea is not expounded in a series of propositions nor in biblical history, but in a continuous meditation on the essence and experience of charity, starting from the distress of modern man. The author is well versed in the literature of today and shows a very original turn of thought. He helps us to deepen the essential by means of affective and prayerful theology, and leads us to throw our whole soul into the search for God.

The author points the way to our advance in the midst of the shadows of faith and shows us how to penetrate through love into the light where God communicates himself to us. The psychological and theological wealth of this work commends it for study and especially for meditation, to all those who seek to enrich their spiritual life and teaching by the dynamic light of charity.

M. v. C.

¹ Kaldenkirchen, Steyler, 1953, 16 × 21 cm., 160 pp.

² Freiburg, Herder, 1952, 12 × 19 cm., 400 pp.

Religious Psychology and Sociology. — Two psychological studies deserve the attention of teachers who want to develop their personal formation. *Über das Bild des christlichen Mannes*¹ by H. DAVID, deals with one of the modern preoccupations: the exact description of a Christian. What is a Christian, particularly a male Christian, for Christian women have been more closely studied? After a short study of the question under its theological aspect, the author outlines the essential features: Christ is the perfect type. The other book, *Seele der Frau* by O. KARRER,² leaves the theological framework in order to show the feminine soul faced with the problems of life, especially those intimate ones which she meets with 1) in marriage and 2) in single life. Many distressing situations arise which have to be disentangled and souls ought to be prepared for them.

As a guide in complex psychological situations, a doctor of medicine, Dr. W. VAN LUN and a theologian, Dr. E. RINGEL, offer us *Die Tiefenpsychologie hilft dem Seelsorger*.³ This is a course in pastoral medicine, no less necessary for priests than is a course in legal medicine for future jurists and magistrates. Dr. Fr. Arnold writes that "In this book scientific exactitude is allied to a true discretion in the face of the mysteries of the human soul. It will be very useful for pastors of souls."⁴

The opening speech of the academic year 1951-52 at the "Philosophisch-Theologische Akademie" at Paderborn gives Dr. G. ERMECKE an occasion for studying the social apostolate in *Das Sozialapostolat*.⁵ He treats of the theological foundations of such an apostolate, which make it a part of pastoral work, and then, of the apostolate in general; he points out its obligatory nature for priests and laity and its practical organization. It is a fecund sketch for a wider study, so necessary in our day.

L. M.

Catechesis and the Pastoral Work. — 1. *The transmission of the Christian message.* Theory and practice are associated in the following books. *Wie Heute predigen?* by Dr. V. SCHURR, C. SS. R.,⁶ is in the line of the kerygmatic revival. The first part contrasts the theological foundations of preaching with the trends of modern thought; the second gives a lengthy study on the problem of form and suggests a solution drawn from the Gospel but open to the discoveries of contemporary psychology. It is a well thought-out work.

Fr. S. BIRNGRUBER has written *Laien Moral*⁷ for the laity. The sub-title, *Aufstieg zum Göttlichen*, is an indication of its human and Christian value, and the book is intended to assist the preacher in his task of giving the lay-

¹ Freiburg, Herder, 1953, 11 × 18 cm., 128 pp.

² München, Ars Sacra, 12 × 18 cm., 197 pp.

³ Wien, Herder (Seelsorgerverlag), 1952, 11 × 18 cm., 145 pp.

⁴ *Theologische Quartalschrift*, 1953, 3, p. 369.

⁵ Paderborn, Schöningh, 1952, 14 × 21 cm., 211 pp.

⁶ Stuttgart, Schwabenverlag, 1949, 12 × 28 cm., 211 pp.

⁷ Graz, Styria, 1953, 13 × 19 cm., 450 pp.

man a share in the science of the eternal verities. As precise and complete as a manual, the book is not dry in its treatment of the questions of individual, family and social morality, but is encouraging and enlightening on matters of conscience. Each page has a heading which greatly facilitates its use as a book of reference.

L. M.

2. *Liturgy, Sacraments.* The twentieth century Catholic can benefit from recourse to the prayers of the primitive Church as they are presented to us, full of solemnity and sweetness, in two volumes of the series *Zeugen des Wortes. Gebete der Urkirche*,¹ by L. A. WINTERSWYL, gives various prayers drawn from documents dating from the four first centuries. *Das Dankgebet der Kirche*,² J. STRANGFELD, S. J., is a translation of 75 ancient 'Prefaces.' A scholarly introduction by Fr. Jungmann, S. J., sets off the historical and theological value of these ancient prayers.

The catechism leaves unanswered many questions of detail to which both children and adults want to know the answers, with regard to the Church, its rites, liturgical times, the mass and the sacraments. B. FISCHER replies to this need in his *Was nicht im Katechismus stand*,³ with 50 little chapters of sustained interest. The book is in its third edition. Very original in its presentation, but more suitable for adults only, is *Die Messe als Mitte*⁴ by J. EGER, who examines, as a theologian, ten chief aspects of the mass so as to create "an atmosphere of trust" around the holy sacrifice. The ten principal aspects which he examines are: The Mass as the means of a Christian life, The Mass and martyrdom, the Mass and the parousia, etc. The book is rich in substance.

We may also mention here some spiritual reflections adapted to the modern temperament: *Geistliche Glossen*⁵ by A. KIRCHGÄSSNER. They are on the living God, the Man, and the Church. The author is incisive in style, earnest in leading the reader to embrace the truth, which he proposes to him briefly. The book radiates light and life.

A study on frequent confession, of real theological and pedagogical value, *Die öftere Beichte*⁶ by J. ZÖRNLEIN is profound on the general rules for confession, the behaviour of confessor and penitent, the psychology of the confessional based on knowledge of the heart of man and of the heart of God.

L. M.

3. *The Bible Illustrated.* The movement to spread the knowledge of the Bible will find support in three works containing pictures of the Old and New Testaments.

¹ Freiburg, Herder, 1952, 11 x 18 cm., 80 pp.

² Freiburg, Herder, 1952, 11 x 18 cm., 96 pp.

³ Trier, Paulinus Verlag, 1953, 14 x 20 cm., 163 pp.

⁴ Stuttgart, Schwabenverlag, 1949, 13 x 19 cm., 139 pp.

⁵ Frankfurt am Main, Josef Knecht, 1953, 12 x 19 cm., 236 pp.

⁶ Stuttgart, Schwabenverlag, 1948, 15 x 20 cm., 152 pp.

The new edition in heliogravure of Gustave DORÉ's pictures¹ shows the lasting worth of this product of the last century. The supernatural, as revealed in wonders, appear in them against the background of grandiose nature and the violence of human passions. The choice of the 230 scenes, two thirds of which come from the Old Testament, is not always that most suited to illustrate the great moments in the history of salvation, but on the whole the selection is a striking revelation of the greatness of God, dominating the development of His providential plan.

The *Tausend-Bilder-Bibel*² (the Bible in a thousand pictures), from Herder, is in one sense the most complete book in this line. This copious illustration is the work of ten artists. A favourable atmosphere is created by the printing in offset, but some of the pictures could be clearer. In spite of the absence of colours, and a certain lack of artistic sense, the required result is achieved by the simplicity, liveliness, emotion, historical fidelity and religious inspiration of the illustrations. The figure of Christ is full of vigour, uncton and goodness. The short text serves as explanation, or, rather, is illustrated by the drawings, and is very close to the scripture. This work which, in its first English edition has already reached the figure of 100,000 copies, is a valuable help towards the living penetration of the biblical story.

The book in which Prof. FUGEL's pictures are allied with the text by Fr. LIPPERT, S. J., called *Gotteswerke und Menschenwege, Biblische Geschichten in Bild und Wort*, is a masterpiece.³ It is not just a picture book with an explanation but one which leads to contemplation and prayer. Fugel conveys a most profound respect before the mysteries and excels in rendering the love of God for us. Fr. Lippert displays an exceptional talent in teaching us to discover the meaning of the History of Salvation, the encounter between God and man.

M. v. C.

Religious Pedagogy. — *Lumen Vitae* has already reviewed and recommended the *Lexikon der Pädagogik*,⁴ vol. I, published by Herder. We now have before us the second volume, containing 1,240 columns of letter-press. The work is keeping up its indisputable value and usefulness, and the printing and binding are excellent. Without speaking of its fundamentally Christian trend, this second volume is outstanding for its articles on religious pedagogy and catechesis. The former deal with preparation for confirmation, teaching on prayer, formation of the conscience, the religious formation of the woman, the doctrine of grace, and pedagogy, the evolution of the idea of God in the child, the pastoral teaching of youth, etc. The eight articles on *catechetical* instruction take the following points: *Catechesis*; its history and principles, by J. HEMLEIN; *The catechist*: his function, personality, and training, by J. HEMLEIN; *The catechist and the teacher*: the method of col-

¹ München, Ars Sacra, 20 × 27 cm., 230 pictures.

² Freiburg, Herder, 1953, 18 × 26 cm., 318 pp., 1050 ill.

³ München, Ars Sacra, 24 × 32 cm., 152 pp., 72 ill.

⁴ Freiburg, Verlag Herder, 1953, II Band, Fest Feier-Klug, 24 × 17 cm., 1240.

laboration, by H. FISCHER ; *Catechesis schools in antiquity* by W. HAERTEN ; *The catechetical movement in history and the present time* by L. Bopp ; *Catechesis* : idea, history, position, presentday, principles, by J. HEMLEIN ; *The catechism* : the idea of the catechism, historical study by J. HOFINGER. These various articles, completed by an exhaustive bibliography, form a supremely valuable study on catechesis.

A new edition has just appeared, revised and added to, of a well known pedagogical book : *Einführung in die Erziehungswissenschaft*¹ by Dr. F. SCHNEIDER. The author, first analytically, then synthetically, points out the requirements and potentialities of education in general, and of Christian education in particular, the aim of which is "the formation of the Christian personality." L. M.

Religion and Culture. — Many subjects are examined in the light of faith in *Zwischen Dekadenz und Erneuerung* by H. KRÜGER.² He treats of education, culture, the future of the West, art, biology... The ideas are novel and the presentation lively. The book achieves its aim of "trying to think things over" from the Christian point of view.

Nietzsche and Christianity is the theme dealt with by Fr. J. Lotz, S. J., in *Zwischen Seligkeit und Verdamnis*.³ 1) What Nietzsche thought of Christianity and wanted to substitute for it ; analysis of the superman. 2) The nietzschean ideology judged from the Christian point of view. This book will be most useful for the religious teacher who wants to point out to his pupils the power and at the same time the illogical reasoning and errors of a modern antichristian genius.

A. VYKOPAL is publishing a work called *Jesus Christus, Mittelpunkt der Weltanschauung*.⁴ The first volume deals with Orphism. The author shows very learnedly how Messianism was falsified first in the eastern, then in the western, conception of the world. Orphism is a parody in three acts of the mystery of our salvation and its evils should be pointed out. We congratulate the author on having shed light on questions which are used sometimes as weapons against the transcendence of Christianity. L. M.

M. VAN CASTER, S. J., *Brussels*.

L. MEILHAC, *Brussels*.

ITALIAN LANGUAGE

Catechetical Pedagogy. — The number of initiatives taken by the Italian catechetical movement is a proof of its vitality. An account of some books which have been sent to us on the subject will give our readers an outline of the most interesting among these developments.

¹ Graz, Styria, 1953, 13 × 21 cm., 427 pp.

² Frankfurt am Main, Josef Knecht, 1953, 13 × 21 cm., 227 pp.

³ Frankfurt am Main, Josef Knecht, 1953, 13 × 21 cm., 75 pp.

⁴ Louvain, Nauwelaerts, 1953, 16 × 24 cm., 224 pp.

All such schemes must follow the guidance of the Sovereign Pontiffs, and two books come to the fore in this connection. One is the *Educazione Cristiana nell' insegnamento di Pio XII*¹ by G. CAROZZI, which treats of the nature of Christian education, the rights of parents, the relations between Church and State and some present-day educational problems. This very able study is followed by a bibliography. The other, *Insegnamenti Catechistici del Beato Pio X*,² by Don Silvio RIVA, recalls all the catechistical activity of that Pontiff. After showing him to us as the Pope of catechesis, of the catechism and of catechists, the author deals with his catechistical legislation and organization, thus mingling in his account action with doctrine. No doubt Don Riva sees in this great example the best encouragement for the priests for whom in 1952 he wrote his *Appello catechistico ai Sacerdoti*,³ which is full, not only of unction, but also of the catechetical experience which he wished to hand on to his fellow priests.

It is a symptom of this revival in religious teaching that those experienced teachers, the Brothers of the Christian Schools, have made a profound study of their Founder's doctrine, for the purpose of publishing a 'La Salle catechization.' They have also published some very striking treatises on catechetical pedagogy. We allude to Fr. Benjamino's pamphlet, *Lo spirito e le forme della catechizzazione lasalliana*⁴ and Fr. Anselmo's treatise in three volumes on *Catechetica: Educazione catechistica — Organizzazione catechistica — Didattica catechistica*.⁵ The pamphlet gives a synthesis of spirit and method; the treatise is a very thorough study of questions of theory and practice in the concrete sense of their application. The book is handy to use by reason of its format and the numerous sub-titles.

Catechetical Teaching. — 1. We have already reviewed elementary books for the primary grade.⁶ *Dottrina cristiana*,⁷ a series of five small books, is of the same type. Each lesson takes up one page only, comprising an instruction in three parts, catechistic, scriptural, and liturgical, with corresponding illustrations in the margin and at the foot of the pages. In order to provide the family bookshelves with evidence of the beauty of our Faith, E. FORNASARI has published *Alla scuola di Gesù*,⁸ containing an exposition of the elements of Christian doctrine by means of 190 reproductions of the masterpieces of religious art. Each page is headed by a catechism question and answer, the explanation being given briefly, with an interpretation of the picture, tastefully placed in the body of the text.

¹ Istituto Padano di Arti Grafiche, Rovigo, 1953, 12 × 18 cm., 139 pp.

² Istituto Padano di Arti Grafiche, Rovigo, 1953, 12 × 18 cm., 86 pp.

³ Presbyterium, Padova, 1952, 10 × 15 cm., 115 pp.

⁴ Estratto da 'Rivista Lasalliana,' vol. XXIII, no. 2, 45 pp.

⁵ Ediz. 'Sussidi,' Erba (Como), 1950, 15 × 22 cm., 242, 283 pp.

⁶ *Lumen Vitae*, vol. VIII-1, p. 166.

⁷ Ediz. Paoline, Roma, 1951, 13 × 18 cm., 28, 32, 48, 62 and 64 pp.

⁸ Ediz. Paoline, Roma, 1950, 21 × 29 cm., 198 pp.

2. The manuals, which are chiefly intended for pupils of middle and secondary schools, show catechesis on the lookout for new orientations. Mgr. Ugo Rossi finds in his *Manuale di religione* ¹ that the dialogue form of questions and answers, without lessons, is the best way of ensuring convenience, clarity and exactitude of doctrine. A. BERNARDINI and L. BIANCHINI, in *Spiegazione della Dottrina cristiana*, ² prefer a course spread over two years, following the general scheme of dogma, morals and the sacraments, though the lessons are planned on a scheme of doctrine, quotations from the Scriptures, application to life, etc. A complete synthesis of religious instruction, containing liturgy and history, is offered to schoolchildren to prepare them for their lives as baptized and confirmed members of the Church, by Mgr. E. BIGNAMINI and Don CAMINADA, in *Soldati di Cristo*. ³ Each lesson consists of an explanation of the point of doctrine, starting either from a biblical incident or some fact familiar to the pupil, and ending with the catechism question and answer printed in red. An historical summary gives the principal events in the Bible and in the history of the Church.

3. Sometimes the manual is an explanation of Pius X's catechism. *Credere* ⁴ by Don CAMINADA gives the essential facts of Christian doctrine under the headings of Jesus' teaching — Jesus' laws — Jesus' grace. The teaching is illustrated by biblical extracts and edifying stories, and completed by practical recommendations. A much more lengthy commentary is one by C. T. DRAGONE in three volumes: *Il Credo*, *La legge e la Giustizia cristiana*, *I mezzi di Grazia*. ⁵ This commentary should provide an excellent doctrinal explanation and formation for all those catechists, boys and girls of Catholic Action, students in the higher grade schools, nuns, retreat givers, and teachers who are not theological experts.

4. Finally, some manuals of religious teaching take the form of the practical application of theological or pedagogic theories. G. PRIERO in his *Il Mistero Cristiano*, ⁶ convinced that if "kerygmatic theology" avoids all excess and exclusiveness it is of real utility, deals with the Christian virtues in general, and scientific theology in particular from the point of view of the apostolate. The titles and sub-titles of this book indicate its spirit. Synthesis predominates over analysis, biblical terms are employed rather than technical ones, and the central position is accorded to Christ. The book is excellent.

There is the same concern for methodology, only from another standpoint, in G. MODUGNO's *Educazione religiosa e morale nella scuola elementare*. ⁷ The first part lays down the fundamental requisites for ethico-religious educa-

¹ Ediz. Paoline, Roma, 1951, 12 x 18 cm., 206 pp.

² Ediz. Paoline, Roma, 1946, 17 x 18 cm., 150 and 319 pp.

³ Ediz. S. T. E. M., Milano, 1950, 14 x 20 cm., 287 pp.

⁴ Ediz. Paoline, Alba, 1951, 10 x 15 cm., 209 pp.

⁵ Ediz. Paoline, Alba, 1950, 14 x 19 cm., 446, 412 and 487 pp.

⁶ Ediz. Paoline, Alba, 1950, 15 x 12 cm., 475 pp.

⁷ 'La Scuola' Editrice, Brescia, 14 x 19 cm., 335 pp.

tion in the primary school ; the second points out in detail the innumerable openings by which moral and religious teaching can be introduced into the secular instruction of the five primary school grades, giving examples of points of contact and opportunities. This system is not without danger, but the author shows tact in his treatment of it. In more poetical terms, F. LAMANTIA, in his *Giovinanza ardita e lieta*,¹ calls on the wonders, forces, and even the sad realities of nature to teach the great moral and religious truths. Surely it is good pedagogy to open wide the book of nature to Christian youth, to show them the flowers, the winds, the sky and the fall of the leaves !

Biblical Teaching. — The text of the Bible, forming part of the lessons in the manuals, is the subject of further study in the books on *Sacred History* and the *Bible commentaries*.

1. *Sacred History* or Biblical stories. — *Storia Sacra*,² by Mgr. A. GATTESCO, is intended for pupils attending catechism classes and for families. It contains short stories, told in simple language and ending with a pious exhortation to the children. This book has reached its seventh edition. There is the same simplicity of style in E. ALESSANDRIA'S *Storia Sacra*,³ which divides the Old Testament into six epochs, the New Testament forming a seventh, divided into three periods. After each of these historical divisions, the author gives a summary of events, a methodical summary of the moral and doctrinal teaching to be found in them, and a prayer. The three volumes by D. GRANDI and A. GALLI, *Da Adamo a Gesù — Gesù di Nazareth — Storia della Chiesa*⁴ are on a larger scale. The narrative is attractive and follows the historical reality closely. Events and stories are given their authentic setting by the use of many geographical, ethnographical and historical data, which help the reader to grasp their significance. This book gives a very good idea of the grandeur of the work of salvation down the ages.

2. *Commentaries.* — Our Divine Saviour loved youth, and this attitude is the best proof of the nobility and greatness of the teaching vocation in our utilitarian age. That is the theme brought out in G. MARAFINI'S *L'Adolescente rivelato da Gesù*.⁵ Numerous passages from the Gospels and the Acts of the Apostles are given and commented upon, which support the following conclusions ; the adolescent is Jesus' favourite ; the adolescent is the model of perfection ; the adolescent has a social value of paramount importance. Under the modest title of *Conversazioni sul Vangelo*,⁶ C. ANGELINI helps us to return to the Gospel, not in a spirit of dilettantism or scientific curiosity, but by faith, which will make the Gospel a revelation and a standard of values

¹ Pia Società San Paolo, Catania, 1950, 13 × 17 cm., 136 pp.

² Ediz. Paoline, Vicenza, 1951, 12 × 18 cm., ill., 280 pp.

³ Ediz. Paoline, Alba, 1951, 10 × 15 cm., 470 pp.

⁴ Ediz. Paoline, 18 × 22 cm., 228, 279 and 386 pp.

⁵ Ediz. Paoline, Catania, 1951, 13 × 18 cm., 212 pp.

⁶ " La Scuola " Editrice, Brescia, 1951, 10 × 16 cm., 116 pp.

for us. It will reveal the Father to us, divine Providence, the Spirit and Charity; it will give a value to small things, to children, the poor, and women. L. PIETROBONO gives us in *Col nostro Maestro, Gesù*,¹ a collection of conferences given chiefly to students. The style is animated, the considerations are greatly to the point. In a few pages, each chapter, by means of a Gospel story or parable, gives us new motives for growth in faith and charity.

Additional Catechetical Literature. — Zeal for the catechism has inspired the little book *Aiuti per feste catechistiche*,² by Don A. LEGNANI, parish priest of a poor parish. It contains poetry and dialogues for the parish 'Feast of the catechism.' Intended for recitation by infants, the poems, made up of short verses, are on the angels, the souls in purgatory, etc. The dialogues are for the older children and deal with the catechism questions. There is great delicacy of treatment and interest is well sustained.

We would like to single out a catechetical anthology in 4 volumes by the Rev. A. PINZANI, S. J., as worthy of note.³ *Luce intellettuale piena d'amore* are extracts from current historical and biblical sources, arranged as found in the programmes of catechetical teaching. They are intended to bring down on young souls 'a light of love which will illuminate their road to Heaven.' It is possible that a historical critic would find subject matter for correction (older children should be warned of this), but, thanks to an attractive style and method, the author attains his object of interesting, enlightening and edifying the pupils.

Young people will also find matter for their religious formation in some novels written with this end in view, among which we may mention *L'Aquila e il Sole*⁴ by M. SOTER and *Carlo Andrea, pilota*⁵ by R. CANESTRARI.

We will end by mentioning a work which gives the catechist the deep-seated reasons for his apostolate. It is *La Missione dei Laici* by Fr. Raimondo M. SPIAZZI, O. P.⁶ In the form of a treatise, it is a collection of lectures given to members of Catholic societies, a kind of theology of the layman's mission, based on ideas and arguments of the theological, juridical and historical type. It would be difficult to find on this question as complete and elevated a body of doctrine and general directives. It should be noted, however, that some historical assertions as to the abstention of the laity during past centuries, are open to discussion. To draw the distinction between the sacerdotal and the lay apostolate, the author uses the terms mission 'ex institutione' and 'ex Spiritu.' The mission of the lay catholic in society is well described by the formula: make the world 'a world open to Christianity.'

L. MEILHAC, Brussels.

¹ "La Scuola" Editrice, Brescia, 1949, 10 x 16 cm., 307 pp.

² To be obtained from the author, Roveri, 1952, 12 x 17 cm., 151 pp.

³ Pia Società San Paolo, Alba, 1941, 12 x 19 cm., 167, 213, 272, 275 pp.

⁴ Pia Società San Paolo, Catania, 1950, 13 x 18 cm., 228 pp.

⁵ Pia Società San Paolo, Catania, 13 x 18 cm., 201 pp.

⁶ Ediz. di Presenza, Roma, 1952, 13 x 19 cm., 447 pp.

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